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HOME MISSION STUDY

Text: "At Work in the Homeland"

By Rev. Ralph W. McGranahan, D.D.

CHAPTER III: PAYING OUR DEBT TO THE NEGRO

Reviewed with additional material by Mrs. Haidee Ewing Rankin, Baldwin City, Kansas.

BOOKER T. WASHINGTON tells us in his autobiography that the first knowledge that he had that his family were slaves and that freedom was being discussed came through being awakened by the prayer of his mother kneeling over her children. She was praying that Lincoln and his armies might be successful and that she and her children might be free.

That prayer was answered when on January 1, 1863, Lincoln signed the Emancipation Proclamation which set free 4,000,000 slaves. This act was done in the presence of the Cabinet in fulfillment of the "promise I made, the promise to myself and to my Maker".

Booker T. Washington has been called the real Emancipator of his race and of him another great leader of the Negro race has said, "I have never heard him say an uncharitable, an ungenerous word against white man, Northern man, or against Southern man. . . . In my experience I have never met a more simple, patient, sympathetic, judicious, courageous, generous, helpful character. . . . I thank God that in His infinite wisdom and goodness He has given the Negro race such a leader, and to this nation such a beautiful character". A great leader has fallen; But his mantle has fallen upon worthy shoulders, Robert Russa Moton.

Dr. Moton has said, "Slavery taught the Negro many things for which he should be profoundly thankful—the Christian religion, the English language, and, in a measure, civilization, and these have placed him a thousand years ahead of his African ancestors". True, but does that cancel our debt to the Negro?

In an address delivered several years ago at a Tuskegee Commencement, Dr. Moton said to the graduating class, "You must keep in mind that the Negro is the tenth part of a great cosmopolitan commonwealth; he is a part of a nation to which God has given many very intricate prob-

A GROUP OF EX-SLAVES IN ALABAMA
(X) Miss Josphine, ninety years of age.
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lems to work out. Who knows but that this nation is God's great laboratory which is being used by the Creator to show to the rest of the world, what it does not seem to thoroughly understand, that it is possible for all God's people, even the two most extreme types, the black and the white, to live together harmoniously and helpfully. . The Negro must essentially play the primary part in the solution of this problem. Since his emancipation he has conclusively demonstrated to most people that he possesses the same faculties and susceptibilities as the rest of mankind; *this* is the *greatest victory* the race has achieved during its years of freedom".

He placed before them a great objective: "We must unite to stop the ravages of disease among our people; unite to keep black boys from idleness, vice, gambling, and crime; unite to guard the purity of black womanhood, and, I might add, black manhood also. It is not enough to simply protest that ninety-five out of every hundred Negroes are orderly and law-abiding. The ninety-five must be banded together to restrain and suppress the vicious five". Recognizing Christian education as the great means to that end he says of Tuskegee, "It has tried, and I hope has succeeded, in making of you men and

Miss Josephine "at home".
Cut furnished from Mrs. George Moore Memorial Fund.

women with strong, robust, generous, courageous, simple, Christ-like characters". And again, he says, "Not a white boy or girl in all America has such a chance to mold, to fashion, to help, to lead his people. Not a white boy in all the world has had before him as his teacher and constant inspiration so unique, so picturesque, so heroic, so devoted, so sublime an

Miss Josephine celebrates her birthday with a cake and some friends.

Cut furnished from Mrs. George Moore Memorial Fund.

example of simplicity, of courage, of patient industry, of self-sacrificing devotion to duty. . . . as Booker T. Washington".

The work of the church through its program of education has without doubt been the outstanding incentive in the race's progress in America. For more than fifty years practically all teachers for the Negro were trained in Church schools and their impress was distinctly felt on the first generation out of slavery. As our text says that "to the Negro brought here against his will, the American Christian has a double debt that is still unpaid".

EARLY DAY MISSION WORK

Our church, recognizing its duty, opportunity and privilege began to do her part in the payment of the debt to the Negro in 1863 when Joseph G. McKee arrived in Nashville to do what he could for the thousands of refugees who had come to that city. Mr. McKee a native of Ireland came to this country when but 16 years of age and had expected to take up work in India, but seeing the "millions at our own door who were as needy spiritually as the Hindu. . . . he abandoned all thought of going to India and gave himself to ministering to the needs, physical and spiritual, of that hapless multitude. . . . In the presence of their heathenish ignorance, deep degradation and squalid wretchedness he literally fed the hungry, clothed the naked, sheltered the homeless, whispered consolation in the ears of the dying and taught sinners the way of life". (Text) An army officers wrote to Mr. McKee, "I cannot half enough thank yourself and your most excellent and efficient corps of teachers for the industry, perseverance and patient faith with which you have steadily, through storm and sunshine, prosecuted your labors among the freedmen of Nashville". Perhaps the first Negro church in our denomination was that organized at Nashville. And the McKee School was one of the first free schools in the South for Negroes. Its attendance reached perhaps over

seven hundred and the teaching force, numbering from eight to fifteen also carried on work in mission lines in the penitentiary that "did much towards giving an impulse to moral training in the penal institutions of the South". Hoping that the federal government, through the Freedmen's Bureau and the county would take over the elementary education of the Negroes, Mr. McKee turned his school over to the State. His policy was not carried out, other schools were established and his school was closed after eight years of most excellent service.

Our work at Vicksburg, Davis' Bend and Goodrich's Landing, Miss., after accomplishing much good was likewise abandoned. With Natchez will always be associated the Vanattas who gave their lives for the cause. "Thus was the blood of sacrifice poured out in behalf of some of God's needy ones".

MISSIONS OF TODAY

The General Assemblies of 1872 and 1873 directed that all old work among the Freedmen be closed and that a new educational work be begun as soon as possible. The Board of Freedmen's Missions decided upon Knoxville, Tenn., as the most strategic point and the erection of buildings was commenced in 1875. By this action the direct evangelistic work which the church was doing was closed, and a single educational mission was established.

Had our denomination sought a constituency among the Negroes a very different policy would have been pursued. Before the emancipation the Presbyterian Negroes usually worshipped in "a segregated portion of the white church"; afterward this custom ceased and the Negroes would have been glad to have united with any branch of similar faith. But our policy was to seek the neediest places and these were not ordinarily found in thrifty Scotch Presbyterian communities, hence our efforts were directed rather in educational lines. It is interesting to note that it is said 95 per cent of the Negroes in Virginia are affiliated with the Baptist church and throughout the South not less than 90 per cent of Negro church members belong to either the Baptist or Methodist denominations. Dr. McGranahan offers an explanation for this that is well worth knowing.

Has our policy of educational mission work been commendable? Two other denominations have used the same policy, the Quakers and the Congregationalists and all three have received but slight increases in church membership. "We have endeavored to do our part in helping to solve America's most distressing domestic problem and to serve our country in Christianizing and educating the twelve million Negroes in America, with no expectation of reaping to our denomination any great advantage".

Our twelve hundred members are intensely loyal and devoted and as Dr. McGranahan says, "They love the Church as few do, for they recognize her as their mother to whom they owe all. In giving out of their poverty they are examples of benevolence to the whole church".

Our text gives the following summary:

1. Our church sought and used the first opportunity to serve in Negro Work.

2. It answered the call of most distressing need.

3. This located us where opportunity for church growth was least because of strong prejudice against Presbyterianism.

4. The door of greatest opportunity for service was wide open—Christian education. We entered it.

5. Hence, as a denomination we have harvested but a small part of the results of our work.

6. Our work has been essentially and magnificently altruistic.

7. But our own United Presbyterian Church among the colored people is a constituency of which we may be rightly proud.

DEVELOPMENT OF OUR SCHOOLS

Knoxville College began as a Normal school for Negroes in 1875 with a large enrollment and after two years was denominated a "college, though its most advanced students were in the sixth or seventh grade".

Rev. J. P. Wright served as Principal of the Normal school and Rev. J. S. McCullough was the first "college" president. He served until 1899 when he was succeeded by Dr. Ralph W. McGranahan, the author of our text, Dr. McGranahan became corresponding secretary of the Freedmen's Board in 1918 and Rev. J. Kelly Giffen, D.D., became the President and is yet in that important office. As the South has advanced educationally the lower grades have been dropped until now there remain but two years of High School work and all preparatory work will soon be eliminated and the college be in reality a college. It is interesting to note that as the lower classes have been dropped the upper classes have increased so that the enrollment has been kept up to nearly four hundred.

The plant includes nine residences for the faculty and more than twenty buildings, beautifully located in Knoxville, with a valuation of $557,252.00. Because the land was bought when values were low and when building materials and labor were cheap and because many of the buildings have been erected by student labor the cost to the church has been not over $200,000. Knoxville College has until recently been supported by the Freedmen's and American Boards. Now through the New World Movement it received a special gift of $125,000 and this together with other gifts has provided an endowment fund of $500,000. The Miss Christine Arbuckle estate has added further to the endowment to the amount of $150,000 and the college receives annually from the Board of American Missions $12,000 and from the Women's Board $4,000. The Alumni have provided funds for the erection of a fine gymnasium. With such encouragement the future for Knoxville looks bright.

KNOXVILLE COLLEGE—Commencement Day

Our missions among the Negroes are located in three groups: the Eastern group comprising the missions in Virginia and North Carolina; the Central group those in Tennessee and the Southern group those in Alabama, thirteen in all.

One year after the work at Knoxville was undertaken a mission was started at Chase City, Va., and called Thyne Institute in honor of Mr. John Thyne of Chase City who was a generous friend to the project. It ranks high as a secondary school of High School grade and is the only school of such rank for colored youth in the county. It is a source of supply from which the public schools draw their teachers, teachers trained in a Christian school.

In 1884, at Norfolk, Va., was established the Norfolk Mission College and very soon the enrollment reached one thousand and the influence of the school was felt throughout the town and vicinity. In 1916 our educational work was discontinued because of the proximity of the best public High School in the State at that time near our mission which filled the educational need of the community. The action was received with real sorrow by the thousands of former graduates and students. The church is retained and is now under the pastorate of Rev. B. B. Evans.

Our third mission was established at Henderson, N. C., by Rev. J. M. Fulton, D.D. "The school is maintained as a standard High School of North Carolina and has made a marked impression upon the thousands of young people that have come under its influence. About 50 per cent of the graduates enter the profession of teaching, either temporarily or permanently. Among the graduates of Henderson are 10 preachers of the gospel and 9 doctors".

We have maintained a group of five

HENDERSON GIRLS' DORMITORY; GIRLS STARTING TO CHURCH

missions for forty years in Wilcox County, Alabama, which is in the heart of the "black belt" and has a Negro population of 28,000 out of a total population of 35,000.

Miller's Ferry is the oldest mission in the Alabama group. "Conditions among the Negroes of the plantations were as deplorable as could have been found in the heart of Africa. Indeed, there were superstitious and heathenish practices that had suffered little change in being transplanted to America". Judge Henderson, a plantation owner from the North, seeing and feeling the great need urged the opening of a Christian work and trained workers came from Knoxville College and have continued to engage in the work ever since. Students going from the black belt to Knoxville has been a result. "The story of those early years, the hardships endured, the burning of their school building by a low character who was incensed at the efforts to uplift the Negro, the near tragedy of the attack on the life of Judge Henderson because of his friendship for the work, the heroic struggles to rebuild and maintain the mission—all these are chapters of missionary sacrifice and heroism unsurpassed on any field". (Text)

One year after Miller's Ferry was opened, work at Prairie was begun and the following year Camden Mission was founded which today has a High School of which Rev. W. G. Wilson is the pastor and principal.

Because of what Miller's Ferry had done for its community a call came from Canton Bend from people who wished to have similar work done for their tenants. This work has been under the care of Prof. J. N. Cotton since 1896.

Again the work of Miller's Ferry was recognized when the same advantages were sought by both colored and white people of Arlington in 1903.

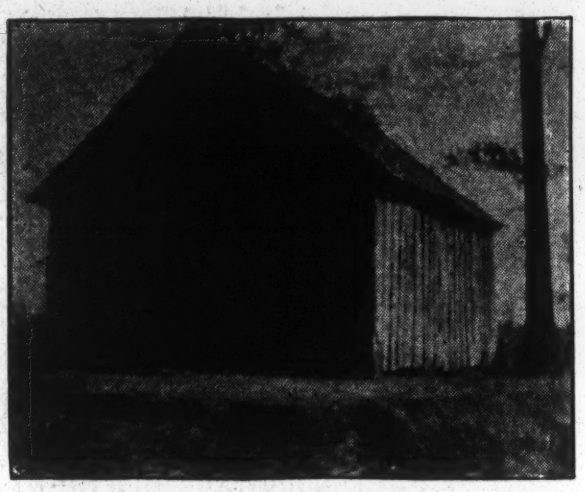
POLICY FOR THE FUTURE

Because of greatly changed educational conditions in the South a careful survey has been made of our work and a definite policy for the future formed. Outstanding features of this program are:

1. Permanent Schools.

Our Knoxville College will be developed and maintained as "a standard 'A' class college" for the training of Christian Negro leaders.

Three High Schools shall be maintained to retain the "religious emphasis" in education and to serve as feeders for our college at Knoxville. The South is earnestly, if slowly, realizing its responsibility concerning the education of the youth, both white and colored, and schools are being opened. These of course are secular and in order that the much needed religious education that our schools have provided be not lost "the three secondary schools are insistently needed for a long time". These three High Schools are in different states and are as desirable for the development of the Negro race as ever. They are Thyne Institute at Chase City, Va., Henderson Institute at Henderson, N. C., and Camden Academy at Camden, Alabama. Camden Academy is under the Women's Board. In addition to the above mentioned schools plans are being promoted "for making Miller's Ferry



A public school for Negroes which is a "feeder" for a fine denominational school five miles distant. Note absence of windows.

Cut furnished from Mrs. George Moore Memorial Fund.

a County Teachers' Training School which will ultimately be taken over by the State".

2. Elementary Work to be Surrendered to the State.

Educational work in all other missions is to be transferred to the State as rapidly as conditions justify. All except that in Alabama has already been turned over but it is doubtful that a transfer of our work in Wilcox County can be made for some time because of the backward condition of education there. "Even with increased appropriations to education the per capita allowed for Negro education in that county is less than one dollar per year".

The question naturally arises as to what becomes of our work when schools are discontinued in our missions. The question is answered in our text. As spoken of before, the church work at Norfolk, Va., continues under Rev. B. B. Evans. At Athens, Tenn., a new High School building has been erected and our teachers employed in the work with Prof. W. E. Nash, a graduate of Knoxville, who was in our school, as Principal of the public school. The church work continues with Rev. C. H. Wilson as pastor. At Townsville, N. C., the same conditions prevail,

Interior of same school. Last year the up-to-date teacher made marked progress. Note the two half windows placed in the school house last year. May she secure a wood box and a better desk and more comfortable seats this year!

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except that our plant is being used until the new public school building is erected. At Bluestone, the county uses our building and church members have gone to Chase City. At Bristol, Tenn., our school building was sold to the county and our church work transferred to a Presbyterian congregation in the town. Thus while changes have been made in our educational policy, yet our religious work has been kept up as far as possible.

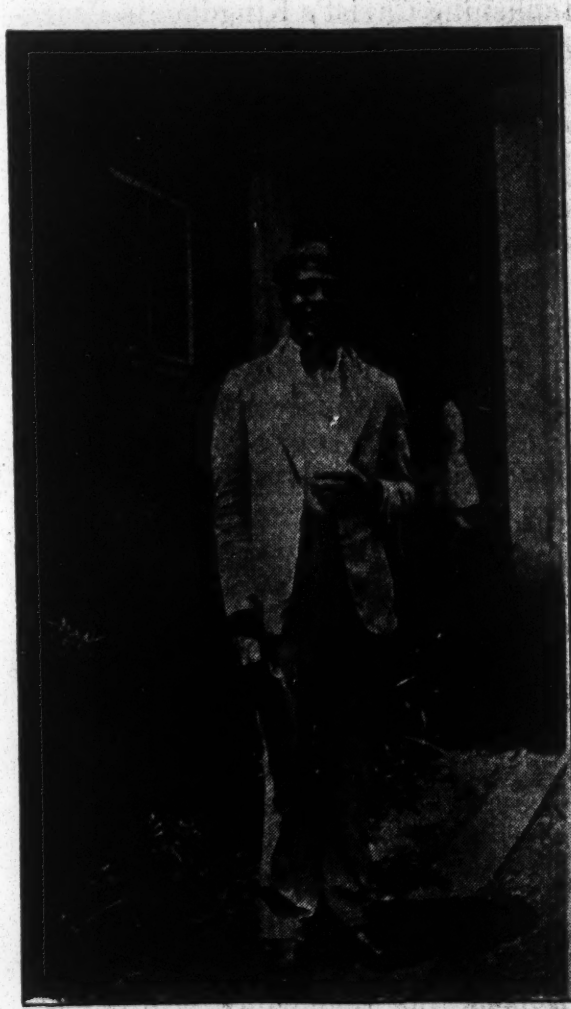
We have a mission at Muscle Shoals, Ala., which is doing excellent work at present and is anticipating the great number of Negroes who will come there when the government project opens.

Our mission plants among the Freedmen are valued at $1,140,360 and there is surely more to show than the dollars and cents. The work has been carried on by the Women's Board and the Board of Freedmen's Missions which later became a part of the Board of Home Missions and again later was merged in the Board of American Missions.

The Women's Board has maintained the work pertaining especially to home making, supporting the matrons, the sewing and domestic art work and the hospital work. We now have the entire support of our work at Camden and Prairie in Wilcox County.

WHAT HAVE WE TO SHOW FOR 67 YEARS OF WORK?

"Work that has been begun, carried on for a time, and then discontinued, was not a failure. It served its day and was passed over into other hands". A careful survey shows that there have been at least 4,000 colored United Presbyterians on our rolls, while the number who have found Christ through our missions would number "more than twice that figure". For the last thirty years the average attendance in our schools has been more than 3,000. "A constant procession of young people to



This lad is happy because he was given the opportunity to enter the second grade last year and had attained the sixth before the year was over.

Cut furnished from Mrs. George Moore Memorial Fund.

the number of 3,000 intensively trained in God's Word and in the ideals of Christian service, about 500 going out as graduates, or as those who have caught the spirit of missions, and an equal number coming in to fill their places, give a picture of the far radiating influence of our

work among the Negroes. Without doubt we through our schools have contributed more to the membership of other denominations than we have gained for our own but our real objective has been attained, that of developing Christian character, establishing Christian homes, and of establishing Christ's Kingdom in America."

That our schools are appreciated by the students is shown in the large proportion of the children of graduates who attend. "This second generation of our work is a most interesting, intelligent and promising group". Dr. and Mrs. C. H. Johnson who have given their lives to the black belt have shown their appreciation of Knoxville and the work it has done for the Negro race by making a gift valued at from $40,000 to $50,000, and no doubt others, if permitted, would gladly do the same.

And what a joy it would be could we even so much as "list" those who have attained eminence in the various fields of life! Authors, preachers, missionaries, musicians, singers, poets, artists, scientists, inventors, etc.

Dr. McCullough rightly says, "There is no solution for the "Negro Problem" but that which is provided in the redeeming, uplifting Gospel of our Lord Jesus Christ. All schemes for industrial, political and social justice will fail unless there is in them the inspiration that is distinctively and literally Christian. It is a profoundly significant declaration that of the thousands of graduates of the church schools for Negroes in the South not one is found in the criminal class. It is wonderful what the Gospel can do for Negroes and Caucasians. The blessed fact of brotherhood is realized by white men and black men when they stand together under the banner of the Cross. One of the grandest triumphs of the Kingdom of God on earth will be the establishment of right relations between the two races in America".

CHRIST STILL IS CRUCIFIED

"I seemed to climb a steep, ascending track
While just behind me labored one whose patient face was black.
I pitied him—but hour by hour he gained upon the path
Until he stood beside be—stood upright. I turned in wrath,
'What right have you to stand beside me here
For I am white and you are black'—then paused struck dumb with fear,
For, lo!, the black man was not there but Christ stopd in his place
And, oh, the pain, the pain on that dear face!
I bowed my head and in contrition cried:
'Lo, after nineteen hundred years, Christ still is crucified'."

—Selected.

PROGRAM SUGGESTIONS FOR CHAPTER III

Devotional Service.

Songs—Solo, Plantation Melody, "Lord, I want to be like Jesus in my heart", or some spiritual.

"The Light of the World is Jesus". Bible Songs Hymnal, 247.

Bible Message—"God is no Respecter of Persons", Acts 10:9-34.

Posters—"Bob" Michael's "Bill of Sale". Text page 76.

Map of our stations in Freedmen work. Text page 64.

Invitations—Paste one line from one of Rev. Wilson's poems on an invitation. Let them be returned to the meeting. Arrange lines during social

hour and a perfect attendance will mean a perfect poem. (Lines may be numbered for cue).

Favors at Social Hour (With or without refreshments).

Pictures of workers in Freedmen's field on card. "Who's who" for a topic of conversation, Text page 60.

"A Travelogue" would make an interesting presentation of our work in the Southland, using illustrations freely. See text, former Board reports, church papers and *The Womens Missionary Magazine.*

Negro Americans

EVERY tenth person in the United States is a Negro. Negroes number about twelve millions. More than one-fifth of the total live in the North and West. More than one-third live in towns and cities of 2,500 inhabitants or more.

The proportion of Negroes ten years of age and over who are gainfully employed is larger than in any other group in America. Yet there is no capitalist class among them. In 1926 Negroes owened 70,000 business enterprises, mostly of small retail kind; they owned 700,000 homes. Negro married women comprised only 9.6 per cent of married women in 1920 but they formed 34.5 per cent of all married women gainfully employed, thus bringing heavier burdens upon Negro mothers and homes. Negro children ten to fifteen years of age in 1920 had 21.9 per cent gainfully employed in comparison with 6.7 per cent of white children of the same ages.

The 5000th Rosenwald rural school building stimulated by gifts of Julius Rosenwald, Jewish philanthropist, was completed in 1930. There are over two million Negro children in school, over 20,000 in colleges and normal schools and more than 48,000 teachers, professors and administrators.

About the only recognized American folk songs are the Negro spirituals. The most popular drama of 1930 was "Green Pastures", an epic of Negro religious life, played by a Negro cast in New York. The star of the play, Richard B. Harrison, a man of sterling character, has been called by critics "a perfect actor". Negro poets, novelists, essayists and scholars have productions issued by the leading publishers and magazines. Henry O. Tanner, an artist, Roland Hayes, a singer, George W. Carver, a scientist, have been accorded international recognition.

The Harmon Awards For Distinguished Achievement Among Negroes granted to Negroes by the Harmon Foundation in cooperation with the Race Relations Commission for outstanding achievements of national significance, have been received by 54 Negroes during the past four years in the fields of literature, music, Fine Art, science, business, education, religious service and race relations.

The movement for interracial cooperation between white and Negro Americans has gained nation-wide extent through local interracial committees affiliated with national organizations of the Church and social agencies. These committees are active in making economic and social adjustments between the races and in acquainting one race with the others.

"By Their Fruits"

By Maude Brooks Cotton, Henderson, N. C.

AS I sat recently in the little United Presbyterian church in Norfolk, crowded to the pavement with sorrowing friends, and joined in the service of sorrow over the death of Mrs. Aileen Jones Diggs, I thought how little the people of the church know of the lives of the vast numbers whom they have touched and helped during the past fifty years and more. And so I am glad of this opportunity to tell you of just a few to whom the church has given ideals that have been passed to others. I want to speak of some whom our own churches have touched.

I have often listened to the talks of well-meaning workers among the Freedmen. They have told of the very dreadful condition of our people (and these things are true) but I have wondered if the people of the church haven't thought, if, after all these years, things were no better, their task of helping might not be a hopeless one. May I strike a note just a little more optimistic?

I have already mentioned Mrs. Diggs. She was the wife of a successful lawyer in Norfolk, a student of the Norfolk Mission College, and Knoxville College, and for a few years a teacher in two of our missions. A beautiful character. In her lovely home she had contact, yearly, with hundreds, whose lives she brightened by her splendid influence.

A few days ago the *Aurora*, published by Knoxville College, chronicled the death of Victor Cheatham. A few of the older ones of us remember when Victor came to college, handsome and dynamic, and we know how the ideals of Knoxville College changed his life—so it was possible to write of him, truthfully, these words which I quote from his Kentucky home-town paper: "He was possibly the best known citizen of Danville. He lived a life worthy of emulation. He had high ideals, the courage of his convictions, and an unfaltering faith in Jesus Christ the Son of God".

Over in Honolulu lives Sylvia Mason Maples, one of Knoxville College's first graduated daughters. She has lived and taught there a great number of years, and has exerted a wonderful influence in that far-away clime.

I was in St. Louis last summer and met again a bunch of former Knoxville College friends, among them Dr. Cato Wilson, whose singing delighted many of the church folk, years ago. Dr. Wilson is a specialist in eye, ear, nose and throat diseases, and he and his wife, also a Knoxville girl, are living a lovely, wholesome, influential life, among the people of St. Louis. Up in Chicago James Fisher is singing the praises of Knoxville College so constantly that he bores his splendid wife and son to distraction. In Detroit Dr. Clegg is rendering service in the City Health Department, and Fannie Elliott Davis is city nurse in the same department.

In Asheville, Miss Norris and Miss Ruffin, Norfolk Mission folks, are rendering splendid service in the Y. W. C. A. of that strategic city. For the National Association for the Advancement of Colored People, Mr.

Bagby, another former Norfolk Mission student, is one of the most forceful and dynamic speakers.

In Cincinnati, there is a group of younger Knoxville College people who are full of enthusiasm, and who are doing more than words of mine can tell to influence young people to higher living. Also among the younger set there is Dr. Love, now in St. Louis, who took his M.A. and M.D. degrees at Michigan, and who wants to locate where he will not be merely "another doctor", but where his life can help a smaller community. There are Ralph Bullock in New York City, who is head of the work for Negro boys in the Y. M. C. A. in the United States and Hawaii, and his brother Roscoe, who is studying medicine at Harvard and winning honors for himself and his people in his chosen field.

I have, purposely, avoided mention of the workers in our mission schools. The church has opportunity to know of them, and I could not tell you enough of the wonderful work they are doing in this limited article. I have omitted many of whom I wanted to speak, but, if a tree is known by its fruits, do you feel that the time and money spent in the past sixty-seven years for the Freedmen have been in vain?

What the Robinson Memorial Hospital Means to the Black Belt

By Mrs. Nannie Rhea, Miller's Ferry, Alabama.

An Address given at the W. G. M. S. Convention, Greensburg, Pa., June 1930

THERE was a time when Miller's Ferry Mission was not looked upon with much favor, but in time the sentiment of the community has changed.

Soon after the new school was built the hospital was erected. Sick students and sick in the community were cared for at the saving of money and often of life. A Nurses' Training class was begun and before girls were satisfactorily trained, calls came for them from Camden, to nurse in the homes of some of the most prominent citizens. So well did they serve, and so correctly did they conduct themselves, that they won the day for Miller's Ferry. Two teachers in the High School, beloved by patrons and pupils alike, fell ill with typhoid fever. They were successfully nursed back to health by our first nurses, for which Mrs. Johnson, Superintendent of the hospital, received great commendation.

The school is ten miles from a doctor. A physician's visit was costly, the rate being a dollar a mile. As there were a good many boarders in the school, the principal and teachers had a heavy responsibility in caring for the health especially of the boarding students who were away from their homes. Often in cases where simple remedies would have effected a cure the doctor was called at considerable expense. On the other hand some who were quite ill failed to receive proper medical attention until it was too late, because there was no one who understood their condition.

These facts were presented to the Women's Board by Mrs. Johnson, who proposed to go to Chicago and study and give her services free providing the Board would erect a hospital, furnish it and provide an assistant nurse. This plan was carried out and Mrs. Johnson served as Superintendent nine years, having under training a number of young women who have given noteworthy satisfaction wherever they were called.

All down through the years the hospital has rendered service to the people of the Black Belt. As you may know we have all classes of people to deal with, old and young, good and bad. Many nights we are called to the door to meet some one who has been wounded by a knife or some other weapon. The patient is taken in and cared for; often stitches are taken. Such cases come from the rough element in the community, but they are human and must be ministered unto. We often wonder what the result would be if these people had to go ten or twelve miles to a doctor. When such opportunities present themselves we do our best to impress upon the minds of these patients the importance of living a pure and Christ-like life and the value of keeping good company.

We come in contact with people who are very poor and we find that we have the greatest amount of sickness among this class. Last summer we were kept unusually busy. On one occasion we were called to a home in which the mother was very ill. We found her in a critical condition and absolutely helpless. She had five children, the baby being only three months old. The cooking was done in an open fireplace under most unsanitary conditions. We did all we could to give comfort to the sick woman during the remaining days of her life.

The mothers of the community who were members of the Nurses' class are doing a great work along many lines especially in keeping down disease in their own families and in the families of their neighbors.

The hospital has a community club for girls known as the "Girls' Welfare Club", which is composed of girls over twelve years of age. The purpose of this organization is to help raise the moral standard among our girls. In our meetings we have short talks by the girls themselves on such topics as: "How girls should conduct themselves in order to develop a true type of womanhood". The club girls are putting forth efforts to raise funds for the sick and needy in the neighborhood. They cannot do great things but they are doing their "bit".

We have told you only a little of what a hospital really means to the people of the Black Belt. The half can never be told. God alone knows the good that has been accomplished through the establishment of Robinson Memorial Hospital.

What is more Christ-like than to relieve suffering and heal disease? Through hospitals today Christ's commands are being literally obeyed and we have His word to strengthen us: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me".

In the last day, that great day when

before Him shall be gathered all nations, surely those who have given of their time, and of their money, and of their service to bring light and help and healing to the black folk of the South will be among that number to whom the Father will say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world".

Race Relations

Call of Committee on Race Relations Federal Council of Churches

Sabbath, February 8, 1931, is designated as Race Relations Day. The purpose is to call attention through the Churches to the need for studying the Race problem and to present such facts as will help in the understanding of this subject.

ALL who believe in human brotherhood must face our critical race problems this year. The churches and all other groups devoted to human welfare stand perplexed in the face of the rising tide of lynching and lawlessness. There were twenty-one victims of lynchings in the ten months of 1930, a larger number than in any year save one since 1924. Of what were these victims guilty? Some of them were not even accused of any crime; some had not had a trial to determine the truth or falsity of the accusations against them. A few were awaiting the execution of orderly court action. The law has been trampled under foot in their murderous execution. Do not the ideals at stake demand that the Churches and their individual members express themselves in no uncertain terms in support of reverence for law? The courts, the officers of the law, and the agencies of the state must be made to understand that the violent sway of the mob will increase unless vigorously suppressed by the forces of justice.

Do not the times cry aloud for penitence and prayer? Let us humbly confess our share of the responsibility for these evils. Let us entreat God for courage and strength to deal with arrogance, haughty race pride, prejudice, disregard for personality and injustice in every-day affairs, out of which lawlessness is born.

THE CROSS ROADS OF RACE ADJUSTMENT

America is now at the cross-roads of interracial adjustment. One way leads to increasing antagonism, prejudice, hatred and violence; the other way to understanding, goodwill, cooperation and fellowship. The turmoil in India, the chaos in Chiná, the unrest in Africa and other lands need the example of methods of peaceful group adjustment which America may work out. The Churches of America have a golden opportunity to show the way of goodwill between Caucasians, Negroes, Mexicans, Indians, Orientals and our many foreign-speaking groups. The size of our population, the extent of our material wealth in fields, forests, mines and machines; the principles of political equality and religious idealism we profess, all place upon us a responsibility for such action which we cannot ignore. The Churches of America should furnish a field for practical experience in applying the

Christian ethic of universal love to the problems of race.

THE CHURCHES AND JUSTICE IN ECONOMIC LIFE

Churches are related to several lines of economic activity such as clerical service, printing, publishing, and the building and operation of plants, activities that give employment to thousands. To what extent is the principle of racial brotherhood applied in offering employment in these operations? Are Negroes and other handicapped groups given a fair opportunity?

The churches have a unique responsibility for the application of moral principles to community practices in their own localities. What treatment is being accorded these groups restricted by prejudices against color or nationality in the present unemployment crisis? To what extent have these unfortunates shared in employment provided through public works? In what ways have they been made to feel that their needs and interests are included in whatever is being done for the unemployed? To what extent have their leaders been called into council in planning relief?

LET US RENEW OUR VOWS

On this Race Relations Sabbath let us renew our vows to live by the fundamental religious ideals of the Fatherhood of God and the Brotherhood of Man and to seek service and fellowship with those outside our own racial circle. Let this day help us make greater use of our churches and their pulpits, their Sabbath and Church Schools, their women's groups and young people's societies as well as their other departments for the cause of interracial friendships. Let this day become another milestone in our march toward justice and goodwill in our everyday relations.

The world is searching for better relationships between individuals and racial groups. The steamship, the radio, the aeroplane, and the other material inventions have brought peoples of different countries and customs closer together. The world needs to acquire a real Christian insight into the relations of races and an historical perspective on race problems. The world is becoming a physical neighborhood. The Church must expand it into a moral and spiritual brotherhood.

KNOXVILLE GRADUATE HONORED

Mr. James E. Wallace of the class of 1912, Knoxville Colllege, and former teacher of agriculture in that institution, has been signally honored by being decreed the Master Teacher of vocational agriculture in Arkansas by the state committee on awards. Mr. Wallace is located at Fordyce, Arkansas, where he is connected with the county training school. In a contest with more than a score of contestants from all parts of the State Mr. Wallace won two prizes, a $50 gold watch given by the Nitrate of Soda Educational Bureau of New York City, and $25 in cash, the gift of John L. Webb of Hot Springs Arkansas. Mrs. Wallace recently won a silver trophy cup and $60, an award at the Arkansas State Fair for splendid work done by the Dallas County Choral Club under her direction.

—*United Presbyterian.*

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

THE ANNUAL MEETING, 1930

THE DEVOTIONAL SERVICE

By Miss Frances Brown, Sargodha, India.

MISS FRANCES BROWN

"Others have labored and ye have entered into their labors". "Present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service". These two verses, which appeared on the printed program, furnished in a striking way the keynote of our days of devotional meetings preceding the annual meeting of the mission.

The series of four Bible Studies were led by Dr. M. M. Brown, and he led us in those days into new understanding and new experiences of the work of the Holy Spirit in our Lives. We came to know in a new way that Christ Jesus is not only our Saviour, but our Sanctifier; that His death saves us from the power of sin, as well as from the guilt of sin. The Holy Spirit comes into our lives through repentance and faith at the time of conversion. He comes into our hearts in all His fullness as a result of absolute surrender and faith. And the continued manifestation of that fullness is dependent on abiding and faith, that is, on instant obedience to all His commandments. In the light of this teaching we each of us faced the question: Am I prepared for the work to which I have come? Is there in me that well of living water springing up unto everlasting life?

As a Mission we are seventy-five years old this year, so we paused to look back, and remember the way our Lord has led us since the days when Dr. and Mrs. Gordon and Miss Gordon came and labored for years to win the first convert until the present, when we have a Christian Community of ninety thousand. We remembered the goodness of God, and His faithfulness, how that "not one word failed of aught that Jehovah spoke unto Israel. All came to pass". As we considered the past, we found that we could look to the future with new courage. "There is much land yet to be possessed",—new educational problems, new rural problems, new problems of the relations of Mission and Church. He who has led us thus far will yet show the way.

One most striking thing was the way in which the messages dovetailed together, though one speaker would have no idea what another expected to say. We felt very sure that the Spirit was leading us all.

One morning was given to mes-

MISSIONARIES IN ATTENDANCE AT THE ANNUAL MEETING, OCTOBER, 1930, SIALKOT, INDIA

Cut furnished from Mrs. George Moore Memorial Fund.

sages from retired missionaries at home, and that from Dr. Cummings emphasized anew Romans 6, which came before us so often in those days, especially verses 6 and 11. Yet another morning the messages came from senior missionaries on the field, with Miss Mary J. Campbell presiding. In all, twelve spoke, not one of whom had been in India less than forty years. Miss McCullough spoke of the fact that fellowship with our Lord had grown dearer and closer all the way. Miss Anderson gave us an excellent rule of practice, "So live that the Indian people will find you always approachable". Miss McCahon spoke of the great Sialkot Convention of 1905, and of the lesson learned there of the necessity of instant obedience.

To us here in India it wouldn't be annual meeting without the Communion Service on the first Sabbath we are together. Our dear Dr. Scott had charge of the Communion Service, as he so often has had, and in that hour led us up to new heights.

It is impossible to tell in detail the lessons and experiences of those five days together.

Everyone who spoke brought a real message to us. Of one thing I am sure: Many of us have started on the work of the winter with a new power and a new expectancy because of the work of the Spirit in our hearts in those days.

THE BUSINESS MEETINGS

By Miss Jean Morrison, Rawalpindi, India.

MISS JEAN MORRISON

The last week of our annual meeting is given over to the conduct of business. A large number of Boards and Committees function through the year and the annual meeting hears reports from all of these, passes judgment on the work done and plans their duties for the coming year. The usual number of presiding officers are elected, this year we did something we have only done a few times, we re-elected the Rev. H. C. Chambers, D.D., to a second consecutive term of office as President of the Mission.

Perhaps the most baffling problem before us was that of closer relations between the Indian Synod, representing the Indian Church, and the organized Mission body. We spent a good deal of time on this subject, drastic measures were advocated by some, more conservative methods by others. The offer of the Mission to turn over all evangelistic work to the Synod to control and administer has not yet been accepted. We are all agreed that that the Mission must decrease and the Indian Church increase, we welcome Indian leadership wherever it is found. The work of the Indian church is partly in the hands of the Mission and partly in the hands of the Indians but the ultimate goal is that of a self-supporting, self-propagating Church in India.

The medical work in our hospitals is progressing in spite of the great need of more doctors and more nurses. A site has finally been secured for the new Sialkot Hospital and work will soon begin on these much needed buildings; the old building is wholly inadequate for present day requirements. Tuberculosis is spreading in the country, some think the disease is particularly prevalent among Indian Christians: the crowded, unsanitary conditions prevailing in our towns and cities make them hot beds of disease. A new sanitorium has been erected near Simla in the Himalaya mountains and Christian missions are allowed to become contributing patrons; it is under Christian management, which entitles us to the free use of a certain number of beds; we are taking steps to avail ourselves of this privilege.

The Men's and Women's Educational Boards presented some new plans that can be carried out if money is available; chief among these is a plan for Village Primary Education along what we call "Moga Lines", Project Method. A school of this

sort has been in existence at Moga in the Presbyterian Mission and we have made use of it in training village teachers, but the time has now come when we need to promote this system of education in our own bounds. Either Pasrur or Badomali would lend itself very well to this project. The C. T. I., our few remaining High Schools and Gordon Mission College are all doing valuable work in training for service in this needy land. Among the girls, Denham High School, Normal Schools, Middle and Primary Schools are doing a work the value of which cannot be estimated.

Every business session opens with devotions and closes with prayer, the Prayer Room is the place where many of the business problems are solved.

HOW WE ENTERTAINED OUR ANNUAL MEETING

By Mrs. Paul Miller, Lyallpur, India.

We look forward eagerly to the Annual Meeting of the Mission. For many who are in remote stations it is the only opportunity of the year to have fellowship with our compatriots, to hear addresses and sermons in our mother-tongue, to share experiences with fellow-missionaries as we gather around the tables at meal times, or to hear of requests for prayer and praise in the formal meetings. This brief time spent together is a source of great refreshment and encouragement. Our Mission family is still quite a large group, although our number has been depleted in the past six years, and there are practically no new recruits to fill the ranks. Still we number nearly one hundred, men, women, and children, and it may be of interest to some to hear how we provide temporary accommodations for such a large company for about two weeks in October.

The Christian Training Institute in Sialkot places class rooms and dormitories at the disposal of the Mission, and the Committee in charge of entertainment must come some days before the Devotional Meetings commence, to get the rooms in order, unpack and thoroughly clean all the dishes, silver, ice-boxes, store cupboards, etc. Such a scrubbing and polishing of everything from the floors to glasses and silver! All the ladies aid in this preparation. Those in charge of quarters put up curtains at windows and doors, and divide the larger rooms into sections, attach name tags, and do a great deal to provide comfort and a partial degree of privacy for the occupants. The men are busy pitching tents, getting lamps and lanterns in order, hiring furniture, and making repairs where needed.

In a tropical land (and the weather is still quite hot in October) special care must be taken to maintain sanitary conditions in our crowded and temporary quarters. This applies with additional force to the preparation and preservation of food supplies, and constant vigilance is exercised by the Chairman of the committee—a joint Chairmanship of man and wife, who bear the burden and real responsibility of the entire Committee. Four couples and nine single ladies make up our Committee and each must be "on the job" at his or her assigned task or the machinery of operation is seriously hindered.

Purchasing of supplies, weighing them out and estimating costs, plan-

ning the menus and fixing the rates for each item to cover the overhead of ice, coal, etc., is all attended to by the Chairman and his wife.

Each year a record is kept of all this to be a guide to the Chairman of the following year. Each one serves for two years and we try to see that the one to succeed to the main responsibility is somewhat in training for the work. It is not always easy to estimate how much of any one article of food will be ordered, as our menus provide an optional course, so it sometimes happens one dish is popular and the supply exhausted before all the orders have been filled. Cheap note books are provided for each adult and the food desired, with the listed price, is written and the book presented to the missionary who interprets the order to the Indian servants in charge of the serving from the hot cases.

At the close of our Mission Meeting each person totals his account and pays the Treasurer, turning over the book also for next year's use. This type of honor system was adopted some years ago and has greatly impressed the Indian servants that we are to be trusted with our entire account. One Christian servant came to a member of the Committee with a small sum to pay for a loaf of bread he had stolen the previous year, saying, "When I heard you people are to be trusted with your full account I was ashamed that I was not found faithful in such a small matter".

Appointment to serve on the Entertainment Committee is not eagerly sought. It involves hard and faithful work, but our real regret is that many of the meetings must be missed by those who have heavy duties on the Entertainment Committee. In fact, the Chairman and his wife are rarely able to attend any of the meetings, save the Sabbath services and then after much advance work on Saturday. In the midst of our labours we have some fun as we share the small comedies and tragedies incident to running a temporary hotel. When the ice box waste pipe becomes clogged during the night and water drains into the bowls containing our breakfast supply of milk—or when about twenty quarts of milk are burnt in cooking and the order for vanilla ice cream is hurriedly changed to caramel, in a hope that we may camouflage the burnt taste, or the rush to cover food supplies from the whirling dust when a sand storm comes at meal time, etc.

Although we are a large group, there is a genuine unity and family feeling amongst us. As is true in large families one must be prepared for teasing and fun. The memory of the Mission is long and merciless and woe betide the young missionary who provides us with a good joke, for it will be revived and embellished for the enjoyment of every new-comer until the third and fourth generation. Our morning and evening worship held in the dining room is a joy to us all—perhaps the family spirit is never so evident or appreciated as when in illness, in trial or bereavement, some member is lovingly remembered by all before the Throne of Grace.

An account of our Annual Meeting would not be complete if we fail to tell of the Social Evening. The

occasion when we don our best "bib and tucker" with our most festive air; do away with the order books and everyone receives a full plate at tables gay with candy baskets, place-cards and decorative salad. The Scotch missionaries of Sialkot are our guests and seem to enjoy all we provide including the music and stunts of the evening program. This year we congratulated Miss Mame Martin, as well as ourselves, upon the forty years of unselfish service she has spent in our midst.

SUDAN

Mrs. R. F. Shields, Editor

LITTLE THINGS

By Mrs. J. A. Heasty

When one goes into an uncivilized country like the Southern Sudan one is impressed by the fact that even waste materials are found useful to these people. Various uses are found for many things that the people of America would throw away as waste material.

A NEW RAZOR

A Shulla child's head is always kept shaved until he gets old enough to want some special hair dress. In one of the special hair dresses he may bleach it and take out some of the curl by a plaster of wood ashes over his head. Another hair dress is made of little balls of red clay worked into the hair, covering the entire head. Many a Shulla has his hair woven into bat wings or a cock's comb. The hair is woven just as it grows and it may take one or even two years to weave these large bat wings, owing to the slowness with which one's hair grows.

As the Shullas do not possess such a thing as a razor one often wonders how the small child's head is kept so nicely shaved. An outsider never would guess what is used for this purpose. The strap iron is pounded out and used as a razor. Can you imagine yourself or any one else shaving with a piece of strap iron? As one passes through the village one is very likely to hear a child screaming at the top of his voice . This person goes over to see if he can be of any assistance and finds one native holding the child down while another is shaving his head with a piece of strap iron.

The Shullas have found the used safety razor blade far superior to the strap iron, so that the demand for the safety razor blades is much greater than the supply. Various friends have passed on their used safety razor blades but still one cannot supply the demand. One might think that even this, the safety razor blade, a very unsatisfactory way of shaving one's head, that is the mere blade itself without the safety razor.

THE SUDAN EXCHANGE

These safety razor blades are often exchanged for eggs at the season of the year when it is almost impossible to buy eggs. In America one thinks that all he needs to supply the necessary food for his table is plenty of money, but there are places where money cannot buy one's supplies, and one of these places is Doleib Hill. In the rainy season when every one wants to set hens very few eggs can be bought with money. The native needs a safety razor blade, a needle, a tin can or a fish hook and will exchange eggs for these. So if one wants eggs in the setting season one must keep a supply of tin cans, needles, fish hooks and razor blades on hand. In the winter months, however, eggs are very plentiful, and can be purchased with money as well.

NO HURRY

Much of the bead work and other ornaments are made in the dry season. The people sell eggs, chickens, fish, dura or anything to obtain a little money to buy beads. They string bead armlets, make bead girdles, make bead ear rings, and bead ornaments for the head. They put much bead work on their loin cloths. They string yards and yards of beads to wear about the waist or about the neck. All of this is done by hand, much of it without needle, for the needles that they use are far too large for the beads and the sewing needles far too small for the home made thread. To do this bead work the needle must be threaded and unthreaded for each bead.

A person may spend all his spare time for one or even two weeks in the making of one bead armlet, but what is time to these people? They are always busy stringing beads, making mats or making rope. Even though they cannot read and write they are always busy making something for everything is made in the most tedious way possible. Their spears and clubs are so perfect that one might think they were machine made. Of course it takes time and patience to accomplish this, but here in the East where one is free from the rush of the West, the native is willing to spend days if necessary to perfect one spear or one club. Strength is not spent in useless nervous energy. The blacks have the ability to take things as they come and not get wrought up because their shield is not finished in a certain hour. For what is an hour, a day or even a week to these uncivilized blacks?

USEFUL TIN

The missionary too, gets to expect a thing, not on a certain hour, or a certain day, but a certain month. One must look ahead and order his supplies six months ahead of time. From the time one orders a supply of groceries until it arrives, it is at least six months and sometimes nine. Not only the cooked foods but the dry foods as well come in tin cans instead of cartons. The weavel develops so rapidly in this warm climate that it is necessary to have all foods sealed in tins . In this way one gets quite a supply of tin cans. Those of you who are acustomed to use a great deal of canned goods would be surprised to know that even tin cans have their value. The Shulla drinking cup is a small gourd scraped out and decorated with various designs. These gourds are very easily broken, so the native is glad to exchange one, two or three eggs owing to the size of the can, for a nice bright can that he can use as a drinking cup. If he can obtain a can with a lid it may be used as a safe for his money. He also uses cans for storing away his beads. If he gets a small can he makes a torch light of it which is the best means of lighting their houses.

"NECESSITY THE MOTHER OF INVENTION"

The Shulla has the ability to use the materials that are at hand. If he needs a rope he picks a few blades of a certain kind of grass, or the roots of some plant and soon his bundle is securely tied. If he is far from the river with no water at hand, he digs a tuber and eats that to quench his thirst. A small twig of a certain fibrous tree is used as a tooth brush, a piece of wire is used as a finger ring, or perhaps the fish spear for a small boy. Musical instruments are made from certain reeds. All bright buckles from any cast off garments are used as ornaments. Safety pins are used as ear rings. Old jar rubbers are used as bracelets. A piece of banana stalk makes a good imitation ivory armlet for one evening at the dance. A large thorn from one of the many thorn trees makes a good instrument for removing thorns from the feet and one of these instruments is always found stuck in the hair, so as to be handy when needed. Buttons

strung on a string are popular ornaments. The hairs of a horse's tail or mane are used for making long tassels which are hung from the elbow. Ears of the rabbit often add to the decoration of the head. Large horns of animals make good bugles or are made into spoons. And so one could go on and on mentioning the uses the Shulla makes of simple things, the things most people usually throw away.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

"HE NEEDS ME"

By Mrs. Rachel T. Seiver, Fayoum, Egypt.

MRS. RACHEL SEIVER

During the first week in September, the Bible women of the Delta and Middle Egypt districts were gathered together for a conference which was held in the Bible Women's Training School in Tanta. There were about thirty workers there besides five of the American missionaries. I wish you could have seen them—a laughing, merry crowd in the dining-room, studious and attentive in the classroom, eager competitors in the games that were played, such as volley ball, etc., such a fine group of consecrated girls and women. The program was a splendid one with Bible study, practical methods of work, inspirational talks, music and special evening programs.

The last Sabbath afternoon of the conference we had a consecration and "Say-So" service where the girls gave testimonies of the help they had received and of their renewed consecration and inspiration to go on with their work. One of them, a blind Bible woman, so eager to work in her quiet way, said, "I have often thought that the Lord couldn't use me because of my blindness, but now I know He needs me, for as He needed some one to roll away the stone from the grave of Lazarus, so that He might do His work, so He can use me to roll away the stone from dark and sinful hearts that He might bring them new life". After this we all joined in communion around the Lord's table and all felt anew the blessedness of the bonds that brought us together as one in Christ.

You would love and admire these workers as much as we do if you knew them, but even if you do not know them personally, you can help them so much by praying for them that they may be a real blessing wherever they are and that the Lord will use them in winning many to Himself.

THE DAILY VACATION BIBLE SCHOOL

Conducted by Pressly Memorial Institute girls.

An early opportunity was taken after school opened to have the Daily Vacation Bible School workers present their reports. Miss Mofida Wissa, who had acted as superintendent of the work, called the girls to the platform, and in Arabic and English, with happy faces, they told their stories.

Summarized, the number of workers was 48 and the number of children reached 648. 28 schools were held in 20 towns. One of the leading workers was missing, but none had

a larger share in the thoughts of those gathered in chapel. Miss Bitoleya Bolis had conducted the largest of the vacation schools, at Zerabi, with 78 pupils. Just before school opened she sickened with fever and passed to higher service. The village children wept at her funeral, asking, "Who will teach us next year"? But her mother, Sitt Hilana, called the missionaries who visited her to "Sing Hallelujah! Bitoleya is not dead. She is with Christ". The influence of such a mother and daughter is incalculable. Bitoleya Bolis was loved by all for her sweet and earnest character.

—An extract from the Circular Letter Notes.

WOMEN'S WORK

By Mrs. Rachel T. Seiver, Fayoum, Egypt.

"Work among women and girls in the city and district of the Fayoum!" A few words and yet what a great responsibility they embrace and what a task is ours to fulfil this assignment in our part of the Lord's vineyard. To do this work we have three Bible women who are consecrated workers, interested in their work and eager to win their hearers to Christ.

The city work is done by home visitation and reading lessons are given to those who want to learn to read and have never had the opportunity of schooling. After learning the A, B, C's, the textbook is the Bible and so each lesson becomes a Bible lesson, and it is a great blessing to the women to be able to read for themselves. Of course many times they suffer ridicule from their families, especially the men of the families, who don't hesitate to often liken women to "animals", "donkeys", etc., intimating their inability to learn . One woman's husband found her A. B. C. book and tore it up with a laugh and an oath, so now she keeps her books hidden and says nothing about the lesson to him. Again other men ask us to visit their homes and teach their wives that they may learn and become more equal companions for them. Often the women have children in school, who help their mothers in learning their weekly lessons.

Those who aren't learning to read have a course of Bible stories to memorize and are periodically examined in them. It is most interesting to watch their progress. Many who said at first they couldn't learn anything have become very good at re-telling the stories. It is true that often they give their own flourishes to the narrative but we are glad if they get the truth of the story.

Another phase of the city work is a community class one afternoon a week, for older girls who have had little or no education and long to learn. Lessons are given in reading, writing, hygiene, handwork and Bible. From a dozen to twenty girls attend each time and we hope that the class will continue to grow. However, because these girls are of marriageable age, many can't come who would, because their fathers or brothers object to their walking in the streets, as it is considered a shame for girls like them to be seen on the streets; it might be no one would seek them in marriage. However, we can argue the other way too, as already four of our girls have been married and the class is a little over a year old! We hope that the teaching they received here will enable them to be better wives and mothers.

On Sabbath morning after church, a group of women and girls meet for prayer and then go out, generally by twos, visiting the sick, preaching the comfort of the Word of God at mournings or holding street meetings for women and children. This gives an opportunity to those in the church, besides the Bible women, who want to do active service for the Lord and yet are unable to devote all their time to it.

The district work includes visits to the villages in the district, bring-

ing the Gospel to those who live in spiritual darkness. There are over a hundred small towns and villages throughout our district and in a month's time our work reaches only twenty of these, so you see we still have much to do, but we lack the time, the workers and the means of getting around to the different places. Some places we reach twice and some only once a month and always they say, "Why don't you come oftener"? We know why, but they can't understand, and what will we say to those whom we never reach at all and whose souls we are responsible for? We pray that the Lord will provide the way to reach them that they may hear and believe. It is wonderful the way they are hungry to hear and many times when we have not been allowed to enter a house to talk to the women, they will secretly follow us to another place so that they may listen. These people are religious in their attitude which helps us much in reaching them. How often they say, "How much your words comfort us and rest our hearts"? Poor things, their lives hold little of the beautiful in them and a little love wins them, how much more the great love of Christ!

"I AM DEBTOR"

By Miss Margaret A. Bell, Fayoum, Egypt.

Two women were visiting us. One was the wife of a village pastor, the other was the wife of an evangelist in a more distant village.

"I try to get my neighbors to go with me to our meetings". said the evangelist's wife. "As we go I always try to teach them a verse".

"Do they remember the verses"? we asked.

She smiled. "The younger ones do, but the older women will say 'Did I learn anything? What was it?' Then I will say 'The Lord is my shepherd'. They will repeat it just as they did the time before and ask 'What does it mean?' So I repeat all I taught them before. But they are not to be blamed. They never had a chance to learn of God's love before. I am debtor to them as Paul said, because I had a chance to learn to read, so I'm glad to teach them".

MISS MARGARET BELL

Dear friends, in view of the many privileges you and I have had, how can we measure our debt to these Egyptian sisters of ours who have not yet had a chance to hear of our Saviour's love and His power to save?

First of all, let us face our responsibility to the more than two hundred girls in your school here in this city of Fayoum. They have a Bible lesson every day, in addition to the chapel service which all attend. They are being taught the Way of Life. Very few of them have praying parents. Are we willing to take up the burden of prayer for them that each one of them may be saved? And not only saved herself, but may each one become a light in her own home.

In our Boarding department we have ten girls from various villages in Fayoum district. The most distant of these villages, I have not yet visited. One pupil goes home every fortnight and returns with her face shining. "I told them many Bible stories every day I was at home and they are always waiting to hear more". she says.

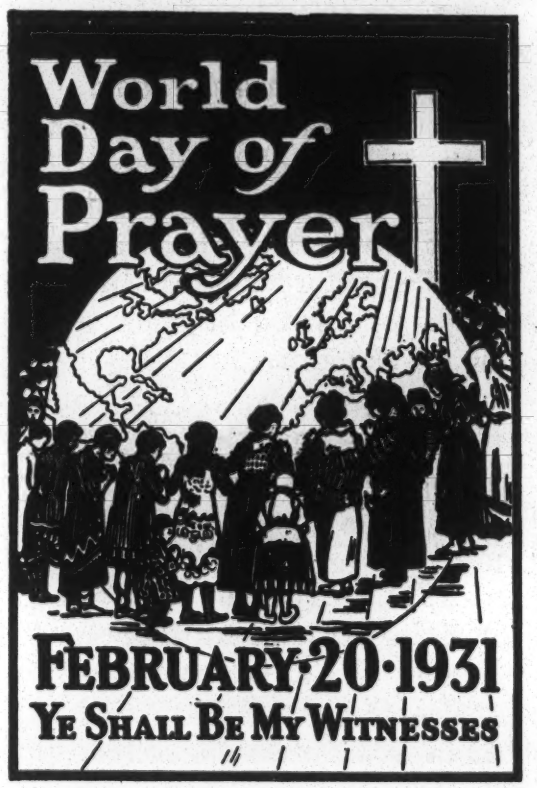
Shall we not pray the Lord of the Harvest that the seed thus sown by one of His little ones may bring forth an abundant harvest in saved souls?

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

WITNESSES

By Mrs. John P. White, Member World Day of Prayer Committee, Xenia, Ohio.



In the year 1930 our minds have been turned toward Pentecost. Those who had that experience in the "Upper Room" 1900 years ago went forth as they had been told, to be witnesses.

Jesus did not limit witnessing to the simple telling of personal experience. That ten-day prayer meeting, where the one hundred and twenty waited on God, was a telling witness of their faith in Christ. In the years that followed Christians were marked people because they went to the place of prayer. They "continued steadfastly . . . . in prayer". The most convincing evidence of Saul's conversion was, "Behold, he prayeth". True witnessing disciples have always been praying disciples.

What wonderful prayer witnesses have been discovered in the past years as the World Day of Prayer has been extended to almost every country in the world! When we hear of the women of Korea coming together for prayer, and the Bible women from the district joining them in an all day meeting; or of the women in a Chinese village coming at five o'clock in the morning for their service; or of the women of Alexandria, Egypt, having a day of fasting and prayer, or of scores of other gatherings held on March 7, 1930, our hearts are strangely thrilled. Here are women in widely separated lands all testifying through their prayers to the saving power of Christ in their lives. Here, too, is a tie that binds the Christian womanhood of the world.

The World Day of Prayer for 1931 will fall on February 20. Sisters from other lands have prepared the program and the Call to Prayer which have already been translated into thirty or forty different languages. All around the world, women are preparing for this great day.

In this intense age when Christian women, as well as others, are absorbed in activities, when every waking hour is filled, when every one is "so busy", we need to make a special effort to arrest their attention, to call

them to center their thoughts on the things that are worth while—the things that are eternal.

We need to remind women also that the early disciples witnessed by their gifts. Some brought all they had and laid it at the apostles' feet. These followers of Christ, recognizing their stewardship, gave gladly of their possessions. The whole missionary cause is dependent upon a like recognition on the part of the whole Church.

In addition to our prayers, the program calls for gifts. We have found there are some things we can do better together than separately. Work that no denomination had been doing was undertaken and has been successfully carried on for several years by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions: In the Homeland—Migrant Work, Indian Work; Overseas—Christian Literature, Union Colleges. The very success of this interdenominational work calls for continued support. A full explanation should be made of these projects in order that women may understand the importance of the work.

Earnest, thoughtful, prayerful preparation is essential on the part of those responsible for the local planning of the program. Such preparation will assure a blessing. May we not hope that new interest may be awakened and that the Christian women of every city and village and community will throng the place of prayer on February 20, 1931.

World Day of Prayer, February 20, 1931. Program, "Ye Shall Be My Witnesses"; 2 cents, $1.75 per 100. Service of Consecration, "Looking Unto Jesus"; 10 cents. "A Call to Prayer" and "A Call to Prayer to Young People"; free. Poster; 10 cents. Seal, 25 cents per 100, $1.75 per 1,000. Order supplies from Miss Elizabeth Milligan, 904 Publication Bldg., Pittsburgh, Pa.

* * *

THE ANNUAL CONVENTION

By Mrs. W. P. Wiegering, Railroad Secretary, Youngstown, Ohio.

Leaving Chicago on the Chicago, Rock Island and Pacific we first pass through the manufacturing districts of Chicago, thence across the fertile prairies of Illinois and Iowa, crossing the Missouri River at Omaha; we then use the Union Pacific System through Nebraska and eastern Colorado. This territory is known as the "bread basket" of our country. We then proceed west starting to cross the Rocky Mountains, through Wyoming, Idaho, Oregon and Washington. This route is the same as the one used by Lewis and Clark on their first expedition to the Pacific Northwest.

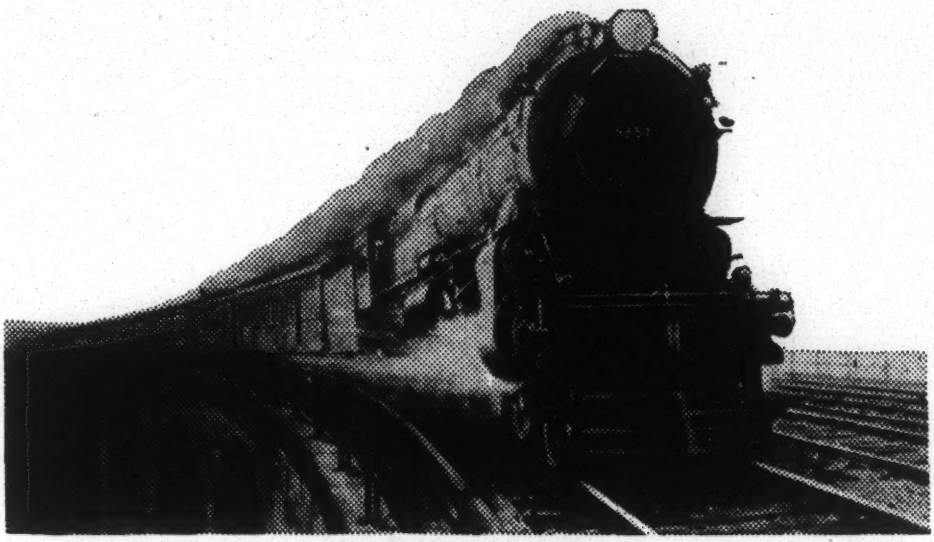
There could be no more fitting prelude to our convention than the ride through Idaho, poetically named by the Indians, "Gem of the Mountains".

As your special train threads its way through foothills and mountains, or follows the course of a swiftly flowing river, you can readily understand why this country of rugged grandeur has been made the background of many western novels penned by well known authors.

On the western slopes of the Rocky Mountains at Pocatello, Idaho, the

real Northwest begins. On this same Line lies Fort Hall, marking the spot where the Overland Trail and the Oregon Trail diverged; here part of the first wave of settlers went to the California gold fields, and others went into the Northwest to make new homes in Oregon.

From Pocatello westward, you are following the old Oregon Trail, rich in stories of triumph and of tragedy.



THE W. G. M. S. SPECIAL

Speeding westward, we get our first glimpse of the "Charmed Land" at Shoshone, where the Snake River plunges 212 feet downward in misty veils of water at Famous Shoshone Falls, "Niagara of the West". To the Northwest of Shoshone is the far extended country of the Sawtooth Mountains, "the land nobody knows". In this region there are over 200 peaks for the most part unnamed and unscaled. Here, in a wilderness of mighty canyons, are more than 300 forest and mountain bound lakes, the majority of them unexplored by man.

There is now that part of the trip which gives us a scenic treat. For almost 200 miles the rails follow the most majestic river course you are ever likely to see—the Columbia River Gorge— separating Washington and Oregon.

You are privileged to view this spectacle from the luxurious comfort of your train's observation car. The experience will never fade from the memory of anyone who has seen it, no matter how widely traveled he may be. Mile after mile, the sublime Columbia unwinds her spell between the ever-changing walls of the gorge and you cannot turn your eyes from the window that frames the living picture. Over-hanging crags—sheer fir-clad slopes—fairy islands—frothing cataracts—dainty waterfalls—the great Columbia, serene, majestic, flowing down to the Pacific.

At the Dalles, a thriving industrial city almost directly north of Mt. Hood, travelers on both train and motor-coach see the Columbia in one of its wilder aspects. Here the river is forced into a narrow channel of basalt, and the rushing waters are churned into a series of furious pools

and rapids. Lewis and Clark chose this vicinity for a camp site on their epic expedition in 1805-06. Just above the rapids you see Celilo Falls.

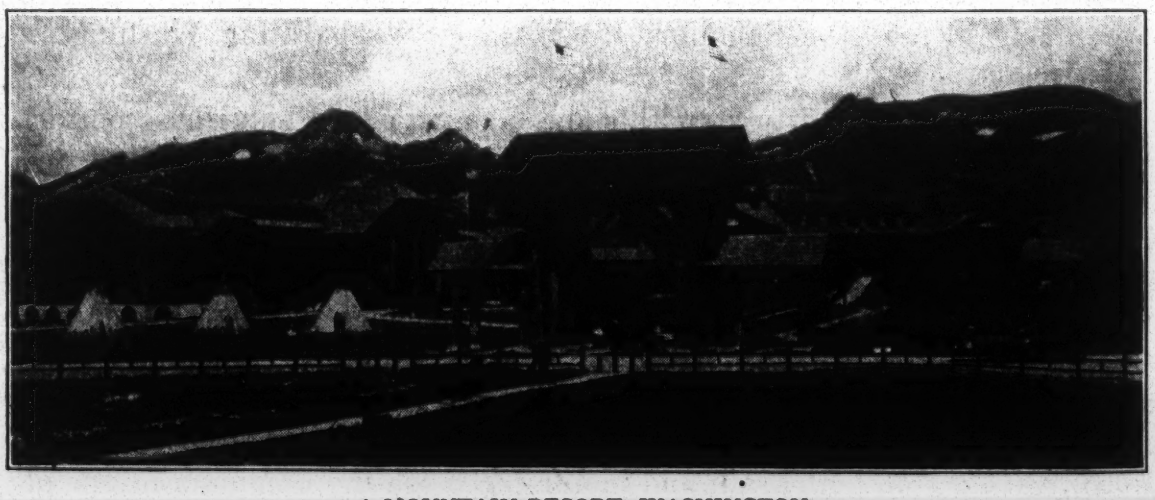
Suddenly the Columbia tumbles in splendid cataracts down a forty-foot stairway of stone. The Cascade Locks constructed at this point by the Federal Government have made navigation possible for 200 miles farther inland; from this point to the Pacific Ocean, about 160 miles, the Columbia is a sea-level waterway.

On each side of the Columbia at a point halfway between Bonneville and Eagle Creek, rise the huge shore abutments of the fabled "Bridge of the Gods". Indian legend tells that a titanic natural bridge once spanned the river here, but fell in ruins during a terrific upheaval of nature. Here on Table Mountain the highway crosses the divide in the Cascade Range, and here the Columbia River Gorge reaches the most majestic heights of wild splendor in all its marvelous course.

This extended stretch of the gorge is bewildering in its loveliness. Massive sculpturing of columned basalt, palisades, buttes and sudden pinnacles pass in parade with the high crests of the Cascades as a background.

Between Beacon Rock and Crown Point are nearly a dozen waterfalls of exquisite beauty and national renown. Among them are Horsetail, Wahkeena, Bridal Veil, Mist and Latourell. Most celebrated of all is Multnomah, named for an Indian tribe. For 541 feet the waters of Multnomah fall in a slender shaft, plunging into a circular basin to cascade for ten feet before taking the final 69-foot drop.

On arrival at Portland, Oregon, our train will turn north crossing the island dotted Willamette River, on to Tacoma, and Seattle, Washington, where we will use the Great Northern to Everett, our convention City.



A MOUNTAIN RESORT, WASHINGTON

WOULD YOU LIKE TO VISIT OUR FOREIGN MISSION FIELDS?

Again we call attention to the proposed visit to the foreign mission fields of our church.

A few people are definitely planning to make this visit and they are inviting others who are interested in the work to join them. The proposed plan, as outlined in the January number of *The Womens Missionary Magazine*, page 356, is, to visit the Holy Land first, then Egypt, the Sudan, Abyssinia and India. An optional trip will be given—to go around the world, visiting China, Japan and Hawaiian Islands and home by the Pacific or to return to the U. S. by way of England.

Individual missionaries who have been consulted about this visit assure us that a group of United Presbyterian visitors will be heartily welcomed.

For those who cannot make the whole trip, opportunity will be offered to visit the missions of Egypt, or of Egypt and the Sudan, returning directly to the United States or by way of Europe.

Inquiries have been coming in since the announcement in the January Magazine. Any who are interested in joining this party may have further information by writing to the Editor of *The Womens Missionary Magazine*, who will put them in touch with those planning the tour.

* * *

QUESTIONNAIRE

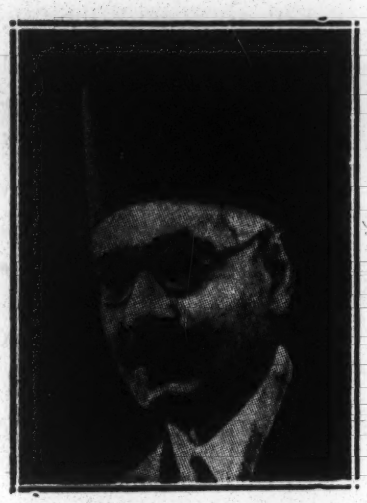
1. Under what circumstances did the U. P. Church enter upon work for the Negro?
2. In what places did our Board operate in the early days?
3. Tell of our United Presbyterian colored constituency.
4. When was Knoxville College founded and how has it developed?
5. What work does the W. G. M. S. carry on for the Negroes?
6. What special day is set apart for studying the race problem?
7. What man received the honorary title "Master Teacher"?
8. Why was the vanilla ice cream changed to caramel?
9. A fish hook for an egg—Where?
10. Where did school girls carry on 48 Vacation Bible schools with 648 pupils?
11. When is the World Day of Prayer?
12. Give on fact to prove that Prohibition is not a failure?
13. Two mission buildings completed without debt—Where?
14. All the missionaries went to the coronation—Where?
15. What did they do when they struck the bottom of the well?

* * *

THE COVER PICTURE

Our beautiful Cover Picture is a bit of the Knoxville College Campus, showing the main college building.

MEET MY FRIENDS



MR. METRY DEWAIRY is a leading layman in our church in Egypt. He is Sabbath School Field Secretary for Egypt and was a delegate to the World's Sabbath School Convention which met in Los Angeles, California, in 1928, where he made an address on Sabbath School work in Egypt. He was also a delegate to the General Assembly at its meeting that year in St. Louis, Mo.

Mr. Metry and Dr. H. E. Philips are the editors of *El Huda*, the church paper of the church in Egypt, the Sabbath School literature, and other mission publications. Mr. Metry has written several articles for *The Womens Missionary Magazine* on Sabbath School Work in Egypt, October 1925 and October 1928.

Mr. Metry called on me at the Young Ladies' Home in Sidi Bishr and we had a brief little visit together.

REV. ISHAK IBRAHIM was our language teacher for a short time in our first year in Egypt. He helped guide us along the intricate ways of Arabic Speech.

Rev. Ishak is pastor of the congregation at Heliopolis. We had the pleasure of visiting the beautiful church though not of attending a service. It would have been a delight to hear Rev. Ishak preach. He was an eloquent speaker in his youth and we doubt not he has grown with the years.

It was indeed a joy to take dinner one evening, in company with several missionaries in the hospitable home of Rev. and Mrs. Ishak.

REV. KAMIL MONSOUR is a special worker among Mohammedans. He is a brother of Mekhail Monsour who did such a remarkable work among Mohammedans. Mekhail who was our teacher for a long period endeared himself to us by his kindly spirit, his courtly manners and his deep insight into spiritual things. I was most anxious to meet Kamil and had the privilege the last morning of our stay in Egypt. He had been arrested because of false accusations brought against him by enemies of the Church of Christ, and was awaiting trial. He and his wife and family were calm and confident even under these fiery trials. We could only assure them of our interest and prayers. After several postponements the trial was finally held in November and Kamil was acquitted.

If you will look in *The Womens Missionary Magazine* for October 1925 you will find two articles from the pen of Kamil Monsour, "Necessary Qualifications for Workers among Moslems", and "The Power of the Gospel".

REV. TEWFIK SALEH is too well know in America to need an introduction. He spent some years here, graduating from the Pittsburgh Theological Seminary. He visited many churches in those years.

Rev. Tewfik is now a Professor in the College at Assiut. He was there on the campus to welcome us and to accompany us through the college buildings. He is in a fine place of leadership among the 800 students in this school.

Rev. Tewfik wrote an article on "The Larger Vision" which was published in *The Womens Missionary Magazine*, October, 1928, and sent a fine group of pictures which he had taken, for illustration.

MRS. AZAR GOUBRAN is a woman who is doing "something different". Her Carpet Factory was written up by Mrs. Hickman in *The Womens Missionary Magazine,* March, 1930. It was a great pleasure to visit this model factory and see the boys and girls learning the trade of rug making. We were shown the basket ball and recreation grounds and told of the daily lessons the children receive, of the compulsory baths before weaving, and of how warm water is provided for the bath in winter.

In the evening we called in the lovely home of Mrs. Goubran and were served delicious and cooling refreshments.

Mrs. Goubran is the President of the National W. C. T. U. She told us briefly of the great fight in Egypt against drugs and alcoholic drinks.

MISS ZAKIA MISHRIKI has blazed a new trail in Egypt. Some years ago Mrs. Philips arranged for Miss Zakia to come to America for study. Egyptian and American friends furnished the initial funds. Later Miss Zakia through her skillful needle work was able, in large measure, to support herself. She spent three wonderful years in Moody Bible Institute and in Y. W. C. A. training. Today she is a leader in the National Christian Club for Young Women.

Miss Zakia attended the New World Movement Congress in Pittsburgh. When I saw her in Egypt on a July Sabbath morning she was playing the organ at the Shoubra Church. Our little visit together was all too brief but I rejoiced in her splendid leadership among the awakening womanhood of Egypt.

In her annual report Miss Zakia said: "We feel our chief work is still in the future. We have wonderful plans and schemes for the enlarging of the work and the increase of its usefulness. We look forward eagerly to seeing the womanhood of Egypt really taking her part in the world and bearing her share of the burdens of humanity".

Miss Bennett and three girls of the Nurses' Training Class, Assiut Hospital. Gomer Monsour first to the left.

MISS GOMER MONSOUR is a tiny little lady but a great woman nevertheless. Gomer had a great vision while she was still a school girl in the Luxor Boarding School; she wanted to serve as a nurse. Her friends objected and protested but so strong was her determination that she finally succeeded in taking the course in the Training School for Nurses in Assiut Hospital. It was a great day when she received her diploma—the first Egyptian girl to become a trained nurse.

On Commencement day when young men of the college and young women of P. M. I. received their diplomas Dr. Russell said: "It is a great honor to give today, for the first time, a Certificate of another kind. . . . This young woman has successfully passed the prescribed examinations and is entitled to this certificate as a Trained Nurse.

"In presenting this excellent young woman to you today, it is a pleasure to announce that there are several more young women who are now taking the course of training in the American Mission Hospital at Assiut".

When we visited Assiut Hospital we found Gomer at work—realizing her great dream of ministering in the name of Christ "unto the least of these".

I met many other friends, leaders in the church of Egypt, whose pictures I do not have. Of these I must tell you again.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

ANNUAL PRESBYTERIAL REPORTS

The success of the Thank-Offering each year depends upon the work being done by the local Thank-Offering Secretaries, with the faithful cooperation of the Presbyterial Secretaries. As soon as the Thank-Offerings are presented the report is filled in and sent to the Presbyterial Thank-Offering Secretary. From these she makes her Presbyterial Report and forwards it to the General Secretary.

Our readers will be interested in reading the list of reports that have been received to date, which is as follows:

PRESBYTERIAL	SECRETARY	DATE RECEIVED
1. Oklahoma,	Mrs. A. J. Carnahan,	December 8, 1930
2. Uncompahgre,	Mrs. F. B. Fleming,	December 20, 1930
3. First Ohio,	Mrs. C. C. McCreary,	December 23, 1930
4. Xenia,	Mrs. J. M. Prugh,	December 24, 1930
5. Indiana Northern,	Mrs. Bertha Grice,	December 26, 1930
6. Oregon,	Mrs. D. S. McWilliams,	December 26, 1930
7. Detroit,	Mrs. Andrew S. Creswell,	December 26, 1930
8. Albany,	Louise P. Sherry,	December 27, 1930
9. Spokane,	Mrs. F. E. McCain,	December 29, 1930
10. Texas,	Mrs. Eva D. Huey,	December 30, 1930
11. Vermont,	Mrs. Ada R. Esdon,	December 31, 1930
12. Big Spring,	Mrs. John Hunley,	January 2, 1931
13. College Springs,	Mrs. J. R. Blair,	January 2, 1931
14. Wisconsin,	Mrs. R. W. Thompson,	January 2, 1931
15. Delaware,	Mrs. Robert Chambers,	January 2, 1931
16. Concordia,	Mrs. Lydia C. Gilliford,	January 2, 1931
17. Wheeling,	Mrs. John W. Bickett,	January 3, 1931

Life Members

LIFE DIRECTORS

$300.00 each.

December 1, 1930 to January 1, 1931

ACTIVE ROLL

Mrs. James S. McKain, Pittsburgh, Pa. By Mr. James S. McKain.

Mrs. Helen Martin, Braddock, Pa. By a dear friend.

Mrs. Martin Prenter, Los Angeles, Calif. By Wm. M. and May P. Duff.

MEMORIAL ROLL

Mrs. Elvira Peoples Richey. By the Women's Missionary Society and her Bible Class of the First United Presbyterian Church of Los Angeles, Calif.

Dr. Alexander McLachlan. By the W. M. S. of Claysville, Pa.

Mrs. Louise McLachlan. By the W. M. S. of Claysville, Pa.

Melinda Pressley. By the Women's Foreign Missionary Society of First Church, N. S., Pittsburgh, Pa.

Mrs. Helen A. Ackley. By the Women's Home Missionary Society and Ladies Aid of First Church, North Side, Pittsburgh, Pa.

LIFE MEMBERS

$25.00 each.

From December 1, 1930 to January 1, 1931

115. Mrs. Ben Howser, Tulsa, Okla.
116. Mrs. John Coulter, Philadelphia, Pa. By two friends.
117. Mrs. Thomas H. Rogers, Philadelphia, Pa.
118. Barbara Hamilton, Philadelphia, Pa.
119. Emma Gray, Philadelphia, Pa. By Laura Forsyth.
120. Margaret McGaffin, Philadelphia, Pa. By Laura Forsyth.
121. Mrs. E. T. Hoffman, Philadelphia, Pa. By Margaret Read.
122. Mary Marlin, Pittsburgh, Pa. By a friend.
123. Gertrude Knox, Pittsburgh, Pa. In memory of Mrs. Joseph M. Smith, by her children.
124. Elizabeth McCalmont, Valencia, Pa. By her father and mother.
125. Mrs. J. C. Conley, Valencia, Pa. By her husband.
126. Mrs. M. J. Elliott, Pittsburgh, Pa. By May Gates.
127. Mrs. Louise Tolman, Mars, Pa.
128. Elizabeth Ann Condron, Springdale, Pa. By a friend.
129. Eleanor Jean Condron, Springdale, Pa. By a friend.
130. Belle I. Mellon (In Memoriam) By her sister, Almeda F. Curtin.
131. Dorothy Smith, Pittsburgh, Pa. By Mrs. W. A. McMaster.
132. Clare Lois Wallace, Pittsburgh, Pa. By her parents.
133. Mrs. Jane Lang Hervey, Pittsburgh, Pa. By her friend, Sarah J. Anderson.
134. Jean Duff, Wilkinsburg, Pa. By Mrs. M. J. Barclay.
135. Mrs. C. N. Haggart, Pittsburgh, Pa. By her sister, Mrs. Chas. Campbell.
136. Mrs. Mary K. Ault, Warnock, Ohio. By a cousin.
137. Sophia Elizabeth Ralston, Tuckahoe, N. Y. By her mother.
138. Mrs. John Brown, Pasadena, Calif. By her husband.
139. Mrs. Flora B. McNary, Los Angeles, Calif. By W. M. S., Second Church, "In recognition of her faithfulness".
140. Mrs. Virgil Askren, Los Angeles, Calif. By Mrs. Jennie McNary.
141. Mrs. Alma Miller, Los Angeles, Calif. By Isabel Little.
142. Millie McFate, Los Angeles, Calif. By Isabel Little.
143. Hulda Espy, Long Beach, Calif. By Mrs. Cathrine K. Morrison.
144. Mrs. Anna Byrne, Long Beach, Calif. By Executive Committee of W. M. S.
145. Mrs. Alex. McMorris, South Argyle, N. Y. By her daughter, Louise McMorris.
146. Mrs. Walter Chapin, Cambridge, N. Y. By a friend.
147. Mrs. Anna Miller, Schaghticoke, N. Y. By a friend.
148. Mrs. W. J. Arnott, Cambridge, N. Y. By her husband.
149. Sarah Galloway, Coila, N. Y.
150. Mrs. Anna Bay Elder (In Memoriam). By her husband.
151. Mrs. Thomas McIlrath, Grinnell, Iowa.
152. Mrs. Clinton Taylor, Philadelphia, Pa. By two friends.
153. Mrs. Wade W. Miller (In Memoriam). By her husband.
154. Nellie Crox, Philadelphia, Pa. By a friend.
155. Miss E. J. R. Deal (In Memoriam). By the Misses S. J. and S. M. Deal.
156. Mrs. William B. H. Apel, Philadelphia, Pa.
157. Ethel Sterling Grier, Bywood, Pa. By the B. H. Anderson Circle, Sherwood Church.
158. Mrs. Mary Boyd, Philadelphia, Pa.
159. Sarah E. Prather, New Wilmington, Pa.
160. Mrs. Mary McCormick, New Wilmington, Pa. By Mrs. Anna Crawford.
161. Mrs. John C. Williams, Pittsburgh, Pa. By a friend.
162. Mrs. J. J. Brockmyer, McDonald, Pa. By a friend.
163. Mrs. J. G. Gibson, Rennerdale, Pa. By her husband.
164. Corinne Shott, New Wilmington, Pa. By friends.

165. Mrs. Julia O'Melia, Pittsburgh, Pa. By a friend.
166. Mrs. W. R. McGeary, Pittsburgh, Pa. By J. Smith Miller.
167. Mrs. Minnie Farrel, Pittsburgh, Pa. By J. Smith Miller.
168. Mrs. J. Walter Scott, Coraopolis, Pa. By a friend.
169. Elizabeth McFate, Wilkinsburg, Pa. By a friend.
170. Mrs. Lorne Veitch, Lisbon, N. Y.
172. Mrs. Mary Dandy, Lisbon, N. Y.
173. Mrs. Nina Madill, Lisbon, N. Y.
174. Mrs. J. E. Dodds, Omaha, Nebr. By a friend.
175. Mrs. Mary K. Griffis, Allerton, Ia. By her son, T. A. Griffis.
176. Emily J. Robinson, Omaha, Nebr. By friends.
177. Mrs. A. G. Charlton, Omaha, Nebr. By her daughter, Elizabeth Charlton.
178. Mrs. Nannie Smith Jones (In Memoriam). By her daughters, Misses Myrna, Maud and Edith Jones and Mrs. Louise K. Davidson and Mrs. Flora A. Deane.
179. Mrs. G. B. Stewart, Wilmington, Del.
180. Mrs. Thomas Maxwell, Philadelphia, Pa. By Mrs. R. Harbison.
181. Mrs. Sanna Tomlinson, Philadelphia, Pa. By Mrs. Tucker.
182. Mrs. Warren Jones, Philadelphia, Pa. By Miss M. Eagleson.
183. Anna Carr, Haddonfield, N. J.
184. Mrs. Mary H. Temple, (In Memoriam) From First Church, W. M. S., Philadelphia, Pa.
185. Mrs. Sarah Leslie, Valencia, Pa.
186. Elizabeth Love, Pittsburgh, Pa.
187. Grace Bucher, Pittsburgh, Pa.
188. Eulalia Grether, Cairo, Egypt. By Emma Mabon.
189. Mrs. J. E. Humes, Aspinwall, Pa. By her husband.
190. Jennie McMorron, Aspinwall, Pa. By a friend.
191. Miss Ruth M. Parks, Khartum North, Sudan. By Jennie Wallace.
192. Mrs. A. M. Shields, Sewickley, Pa. By her friend, Mrs. J. G. Lambie.
193. Mrs. J. Floyd Murdoch, Sewickley, Pa. By her mother, Mrs. M. E. Close.
194. Mrs. E. J. Vandervort, Pittsburgh, Pa. By Mrs. John E. Simpson.
195. Mrs. Thos. Evans, Pittsburgh, Pa. By Mrs. J. Oscar Emrich.
196. Mrs. Loyal B. Hinds, Leetsdale, Pa. By her father, Wm. M. Hinds, in memory of his wife.
197. Mrs. R. P. Morton, Tarentum, Pa. In appreciation of her work with the Juniors.
198. Mrs. Jennie B. Carnahan, Indiana, Pa. By her friend, Mrs. A. W. Mabon.
199. Mrs. T. P. Stephens, Indiana, Pa. By her friend, Mrs. M. J. Keer.
200. Mrs. Wilmer Christman, Pittsburgh, Pa. By Mary E. Graham Missionary Society of 4th Church, Pittsburgh, Pa.
201 Mrs. Martha Wallace, Denver, Colo. By Mrs. Elizabeth O. Croft.
202. Mrs. Edward Davies, Denver, Colo. By a friend.
203. Gretta Williams, Denver, Colo. By H. H. and Helen Dawson.
204. Mrs. W. P. Funk, Colorado Springs, Colo.
205. Mary Reynard, Ft. Morgan, Colo. By Y. W. M. S.
206. Mrs. John Porter, Ft. Morgan, Colo. By E. D. O.
207. Margaret A. Work, Ft. Morgan, Colo. By her parents, Mr. and Mrs. J. Calvin Work.
208. Mrs. S. C. McCreary, Lisbon, Ohio.
209. Mrs. J. P. Frew, Lisbon, Ohio.
210. Mrs. Arthur Scott, Cleveland, Ohio.
211. Mrs. Fred Turnbull, Cleveland, Ohio.
212. Mrs. D. Harland Jackman, Cleveland, Ohio. By Jennie D. Ross.
213. Mrs. Mary T. Williams, Cleveland, Ohio. By Alice White.
214. Mrs. L. A. Brown, Cleveland, Ohio. By Mrs. W. Y. Cherry.
215. Mrs. Delia V. Keenan, (In Memoriam) By Mrs. Edgar Motter.
216. Anne McAuley, Youngstown, Ohio. By her father and mother, Rev. and Mrs. H. C. McAuley.
217. Rose Schampel, Bellevue, Pa. A token of appreciation by Mrs. John Calvin Smith, Warren, Ohio.
218. Mrs. Alex. Guild, Youngstown, Ohio. By Mr. and Mrs. Earl M. Blair.
219. Mrs. J. I. Moore, Youngstown, Ohio. By a friend.
220. Mrs. Mary McConahey, Youngstown, Ohio. By Mrs. R. M. Morrison.
221. Mrs. W. K. George, Youngstown, Ohio. By her husband.
222. Lillian McMillin, Youngstown, Ohio. By her mother, Mrs. Fred McMillin.
223. Mrs. J. W. Clarkson, Youngstown, Ohio. By her mother, Mrs. J. H. McKay.
224. Mrs. J. W. Cummings, New Wilmington, Pa. By Mrs. Everett Morgan.
225. Mrs. Jennie M. Gerdum, Lakewood, Ohio. By a friend.
226. Mrs. W. J. Backus, Lakewood, Ohio. By a friend.
227. Mrs. Mary Murray, Lakewood, Ohio. By a friend.
228. Mrs. L. Schively, Lakewood, Ohio. By a friend.
229. Mrs. Mayme McMichael, Lakewood, Ohio. By a friend.
230. Mrs. J. H. Hay, Akron, Ohio. By her husband.
231. Mrs. Grace Boyle, Waterman, Ill. By her mother, Mrs. Janie Graham.
232. Mary Margaret McKee, Oak Park, Ill. By Mr. and Mrs. J. D. McKee.

233. Jennie Hammond, Chicago, Ill. By the Young Women's Guild, Sixth Church.
234. Mrs. Ella F. Pollock, Oak Park, Ill. By Mrs. Thomas Bird and Mrs. Lee Hillard.
235. Mrs. Thomas Bird, Oak Park, Ill. By Ella F. Pollock.
236. Mrs. G. A. Forbes, Andes, N. Y. By W. M. S.
237. Mrs. Earl B. Roberts, East Meredith, N. Y. By W. M. S., West Kortright, N. Y.
238. Mrs. Kiny McLaury, Bloomville, N. Y. By W. M. S. Gilchrist Memorial.
239. Mrs. Robert Doonan, Bloomville, N. Y. By W. M. S. Gilchrist Memorial.
240. Mrs. Mary McNaught, De Lancey, N. Y. By W. M. S.
241. Mrs. Ella Pierce, Oneonta, N. Y. By friends.
242. Mrs. Florence Henderson, Oneonta, N. Y. By friends.
243. Mrs. Isabel Hilson, Bovina Center, N. Y. By W. M. S.
244. Mrs. T. J. McGowan, Albany, N. Y. By her parents.
245. Mrs. Frances Louise Liddle, Bovina, N. Y. By Willing Workers.
246. Mrs. Myrtle H. Liddle, Bovina, N. Y. By Willing Workers.
247. Mrs. Burton Hulbert, Oneonta, N. Y. By friends.
248. Carrie Osterhout, Oneonta, N. Y. By friends .
249. Mildred Slaters, Schenectady, N. Y. By her mother and sister.
250. Mrs. Edith Davidson, Walton, N. Y. By friends.
251. Agnes Howland, Walton, N. Y. By friends.
252. Mrs. Mabel G. Patterson, Walton, N. Y. By her husband.
253. Mrs. Edith Lyon, Walton, N. Y.
254. Elizabeth Strangeway, Bovina Center, N. Y. By Y. W. M. S.
255. Mrs. Carrie Ray, Martins Ferry, Ohio. By a friend.
256. Mrs. Anna P. Parry, Poughkeepsie, N. Y. By Mrs. W. L. Patton, Fairpoint, Ohio.
257. Mrs. Thomas Pollock, Fairpoint, Ohio.
258. Mrs. W. W. Lawrence, Cambridge, Ohio. By two friends.
259. Mrs. M. C. Foster, Zanesville, Ohio. By her husband.
260. Elinor Wylie, So. Zanesville, Ohio. By friends.
261. Mrs. John L. Casby, Cambridge, Ohio. By Mrs. Charles Gross.
262. Mrs. George Ruby, Cambridge, Ohio. By Mrs. Charles Gross.
263. Mrs. Robert Wilson, New Concord, Ohio. By a friend.
264. Mrs. Ethel Patton, New Concord, Ohio. By a friend.
265. Mrs. James Ledman, New Concord, Ohio. By a friend.
266. Mrs. Fred Patton, New Concord, Ohio. By a friend.
267. Mrs. E. H. Holiday, Cambridge, Ohio. By a friend.
268. Mrs. Chalmers Speers, Cambridge, Ohio. By her daughter, Glenna.
269. Mrs. J. B. Rankin, New Concord, Ohio. By her daughter Ethel.
270. Mrs. J. A. Baird, Kimbolton, Ohio. By her daughters, Hazel and Bessie Baird.
271. Mrs. M. A. Bald, Hatboro, Pa. By her sister.
272. Mrs. Fannie S. Kockersperger, Philadelphia, Pa. By her daughter, Kathryn.
273. Hilda Irene Ellis, Philadelphia, Pa. By Mrs. Bald.
274. Esther McDowell, Yeadon, Pa. By a friend.
275. Jessie Campbell, Philadelphia, Pa. By two friends.
276. Mrs. Martha Foelker, Philadelphia, Pa.
277. Mrs. E. W. Strain, Philadelphia. Pa. By a friend.
278. Jane Lamont, Gurdaspur, India. By the Louise Free Mission Circle.
279. Mr. J. M. Lyons, Philadelphia, Pa. By his daughter.
280. Mrs. Margaret Hewitt, Philadelphia, Pa. By Lavira Gilfert.
281. Mrs. Mary R. Buchanan, St. Charles, Ia. By her children.
282. Mrs. Earle Cater, San Antonio, Tex. By Carnahan.
283. Mrs. T. A. Ferguson, Lenox, Iowa. By W. M. S.
284. Florence Johnson, Wilmette, Ill. By Y. W. M. S., Evanston Church.
285. Mrs. J. Wallace Moore, Hanover, Ill. By Mrs. D. F. Matchett.
286. Esma C. Rankin, Carnegie, Pa. By a friend.
287. Lulu Rankin, Carnegie, Pa. By Phoebe Latimer.
288. Maude Painter, Carnegie, Pa. By Phoebe Latimer.
289. Mrs. John Ritter, Carnegie, Pa. By a friend.
290. Mrs. Russel Rosser, Carnegie, Pa. By a friend.
291. Mrs. C. C. Fulton, Carnegie, Pa. By her husband.
292. Martha K. Brunton, (In Memoriam). By friends.
293. Mrs. J. P. McIlwain, Pittsburgh, Pa. By Mt. Washington W. M. S.
294. Mrs. Annie Baker, Pittsburgh, Pa. By Mt. Washington, W. M. S.
295. Mrs. Ella Campbell, Pittsburgh, Pa. By Mrs. Margaret Milholland and Mrs. Emily Page.
296. Mrs. Annie Shields, Pittsburgh, Pa. By Mrs. Margaret T. Ritchey and Mrs. Mary E. McGahan.
297. Mrs. Nellie Hazlett, Pittsburgh, Pa.

298. Mrs. Jennie Bennett, Pittsburgh, Pa.
299. Virginia Hayden, Pittsburgh, Pa. By Etta McClure.
300. Mrs. A. S. Benton, Coraopolis, Pa. By friends.
301. Mrs. H. S. Allen, Coraopolis, Pa. By friends.
302. Mrs. John Gass, Pittsburgh, Pa.
303. Mrs. D. W. McGeorge, Oakmont, Pa.
304. Mrs. Mary Armstrong, Oakmont, Pa. By W. M. S.
305. Mrs. Luella Long, Oakmont, Pa. By two friends in Oakmont W. M. S.
306. Mrs. Harry O. Whitlatch, East McKeesport, Pa. By her mother .
307. Mrs. T. J. Brown, Spokane, Wash. By Mr. and Mrs. W. F. Hofsteater.
308. Mrs. J. G. Kochmann, Millwood, Wash. By W. M. S. of Second Church, Spokane.
309. Mrs. Emmet Ross, Spokane, Wash. By friends in Third Church, Spokane.
310. Elizabeth Dalzell McCaig, (In Memoriam). By her sister, Mrs. W. G. Winterburn.
311. Mrs. Bertha Haney, Pittsburgh, Pa. By a friend.
312. Mrs. Sara Mackay Milliken, Wilkinsburg, Pa. By her mother, Mrs. Homer Milliken.
313. Mrs. Howard C. Kniss, McKeesport, Pa. By a friend.
314. Mary Kenyon, Mt. Pleasant, Pa.
315. Mrs. Harry Reed, Elizabeth, Pa. By Mrs. R. V. Blankenbuehler.
316. Janet L. McLay, Elizabeth, Pa.
317. Mrs. J. O. McWilliams, Wilmerding, Pa. By a friend.
318. Mrs. Elizabeth Gilmore, McKeesport, Pa. By a friend.
319. Mrs. Robert Huston, Homestead, Pa. By First McKeesport W. M. S. friends.
320. Mrs. Maude A. Dunlap, McKeesport, Pa. By her daughters.
321. Mrs. Samantha Nicholds, McKeesport, Pa. By a friend.
322. Anna B. Junk, Vanderbilt, Pa. By her sister, Charlotte Junk.
323. Grace Potter, Connellsville, Pa. By Mary E. Dick Bible Class.
324. Annie Bell Davison, Schenectady, N. Y.
325. Miriam Jones, Schenectady, N. Y.
326. Mrs. Alex. Wilson, Scotia, N. Y.
327. Mrs. William M. Davis, Schenectady, N. Y. By her husband.
328. Bertha Simpson Donnan, York, N. Y. By Jane E. Stewart.
329. Florence McVean Donnan, York, N. Y. By Mrs. A. B. Stewart .
330. Jane E. Stewart, York, N. Y. By W. M. S.
331. Mrs. J. N. Tracy, Multnomah, Ore. By W. M. S.
332. Margaret Dunlap, Brownsville, Ore. By Eleanor Dunlap, Mrs. W. B. Acheson, Margaret Atcheson, Mrs. Ada Dunlap and Mrs. R. G. Hamilton.
333. Mrs. Jennie B. Gaff, Albany, Ore. By her brothers and sisters and Mrs. Ada Dunlap.
334. Mrs. Mary C. Potter, (In Memoriam). By her daughter, Mrs. T. Cuthell Calderwood.
335. Mrs. Ezra McBurney, (In Memoriam) By her daughter, Jean D. McBurney.
336. Mrs. J. B. Miller, (In Memoriam). By her cousin, Martha L. McBurney.
337. Mrs. Sue L. Dandridge, Washington, Pa. By her granddaughter, Charlotte Leech.
338. Mrs. Joseph K. Weir, Washington, Pa.
339. Mrs. Archie Cowan, Houston, Pa. By a friend.
340. Wilma McIlvaine, Houston, Pa. By her father and mother.
341. Heloise Welsh Bedillion, Houston, Pa. By her parents.
342. Mrs. Ernest Vandale.
343. Mrs. Maud Morrison, Hickory, Pa. By her personal friends.
344. Mrs. A. B. Chapman, Nampa, Idaho. By her husband.
345. Esther Matthies, South Nampa, Idaho. By her parents.
346. Mrs. Edna Kroth Given, Denison, Kansas. By Mrs. J. B. Porter.

A THANKSGIVING MEDITATION

I wonder—if Christ were here today
In person, as we are, face to face,
Could I place in His hand this offering,
And say, "It was all I had to bring,
To spread Thy work of redeeming grace"?
I wonder—if Christ were standing here,
Watching our gifts of thankfulness,
Could I make this offering honestly,
With His loving eyes fixed full on me,
And feel it was something He could bless?
I wonder! For Christ is here today,
And no heart-motive is hid from Him.
Can it be that He finds me hesitate
To sacrifice for a cause so great
It was worth a cross to Him?

—Catherine Culnan.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."
AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Monongahela Presbyterial has a new organization of girls at Oakmont, Pa. 18 members. The president is Eleanor Johnson, 417 Delaware Ave. After just two meetings, Thank-Offering time had arrived. Did the girls say that they were too new to present an offering? No, indeed! And they gave $18.16.

Allegheny Presbyterial presents two new societies at this time,—both in one church, Forest Ave., Bellevue. A society that had practically died has blossomed out into these two splendid organizations, the King's Daughters with 18 members and the Christian Service Society with 19 members. Or should it be said that the former society had died? Rather this way,—it had ceased to function. Would that every inactive organization should *revive* as *two live societies!* Virginia Davis is president of the second named organization. No name was given as president of the King's Daughters.

THE WORLD DAY OF PRAYER

Mention has already been made in these pages of this day. Please remember to send in a report of the meeting the members of your society attend. You will recall that societies may unite with the women or meet with other societies of Young Women of our own denomination or with those of other denominations. Will you make particular note of any unusual feature carried out. This should make interesting reading not only for our Magazine but for other publications.

The date is February 20, 1931. See *The Womens Missionary Magazine* for December for information regarding programs for the day. Secure from the Literature Department, 904 Publication Bldg., Pittsburgh, Pa. If you wish prompt service, please order promptly.

THANK YOU!

Miss Juliette T. King of the Young Women's Society of the Homewood church of Pittsburgh, asks that the thanks of the Society be expressed to the donors of the lovely kerchief received recently. "It is a beautiful token".

A N. S. Pittsburgh society through its corresponding secretary, Miss Frances Kurtz, says, "We wish to express our hearty appreciation for the kerchiefs presented to our society in recognition of our contribution to the Seven Departments".

It is one year since we began to talk about the awarding of kerchiefs to societies complying with the rules laid down. And still the thanks come filtering in. One thing is plain—societies have not forgotten to say thank-you. We trust that no society receiving a kerchief for faithfulness in 1930 shall prove recreant to duty when no reward is being offered for certain giving in 1931. Be sure to support the Seven Departments when you disburse your funds for the year. Then try to show Egypt that the kerchiefs were really appreciated by remembering the Y. W. Special objects; something for Egypt, too, this year. If every society will support

the Special, there will be enough over to make a start in giving recognition to Egypt.

THOSE TEN POINTS

Have you forgotten them? For your convenience they are given again:

1. A Young Women's Society or Circle in every congregation.
2. Reports in on time.
3. Every society a contributor to each of the seven departments.
4. A Thank-Offering by every society.
5. Every society a contributor to Young Women's Special.
6. The presbyterial to have average of $1.00 per member for Special.
7. Ten regular meetings during the year.
8. A Young Women's Rally annually, at presbyterial or other time; one or more representatives from each society at rally. If held sectionally, representation in same proportion.
9. Every society to complete definite study of mission book during year. (Not to take time of regular program).
10. One-half membership readers of *The Womens Missionary Magazine*.

While it will require effort on the part of every society to qualify in order that the presbyterial may win a pennant, the exercise will be beneficial to both the society and the presbyterial. The fine thing about such a plan is that every presbyterial shall receive its pennant on making the ten points, even if several have qualified. If presbyterials would prefer that a silver cup be awarded to the *first* presbyterial getting its report in of having won the ten points any given year, some such plan might be tried, but the fact of distance and a good many other things would have to be considered. The present proposal seems to be more democratic. Of course the points must be reached year after year in order to hold the pennant active. For each new year won, a ribbon with the date would be given. Failing one year would not take the pennant back, but no ribbon would be awarded for that year. The points may seem difficult, but so does any goal worth striving for.

A GOOD START

Already a month—thirty-one days—has been made on the 1931 journey. This is a long enough time out of a whole year to have made some progress towards the goal,—at least a fair start. Not much could be expected in so short a time if there had been no past but "Yesterday has cast its treasures into the lap of today". Sometimes the past seems to afford few treasures but all there is to begin with is the gift of the past.

It is quite the custom to take stock of the year just closed. It might not come amiss to check up on the work of the first month of the new year to note whether the tendency is toward a successful finish. If the first month has been disappointing, it may be possible even yet to correct the mistaken beginning so that a good ending may be assured.

What in you opinion should hold first place in life? On your decision will the success or failure of your life depend. Some think only of entertaining or of being entertained. Some consider business of paramount value, whether as an official or an employee. Others dream of nothing but money and still others are obsessed with education as pupil or instructor. Some are bound up with invention, or research, or some other pet project. Then there are some who simply sit and whittle away time as did the one-time store-box sitter. There are others who are much concerned with the moral or spiritual outcome although not oblivious to the necessity of material progress, for, as long as we live on this sphere, we shall need the material developed as highly as possible.

The great trouble in becoming business, or social, or money, or educational centered is that any one of

them may take first place, eclipsing the moral or spiritual side almost entirely if not ignoring it.

Solomon assures us that pleasure has its place. So also do other right accomplishments, but all these things should give that which endures the highest honor, the first place.

An old time custom tending towards getting life well started every year has all but passed away,—the Week of Prayer it was called, coming the first week of the new year. The call of the material and intellectual has become so strong that most professed Christians have left the observance to the few who may have a conscience on the matter. Perhaps the *need* has not *passed away*, but the *inclination to make a prayer start seems to be non-existent.*

Surely the greatest lack in the missionary society is not its membership, —small as that may be,—nor is it money or programs. Everything moves along fairly well, but the final result of the work may be much cheapened by the shabby character of the spiritual side of the meeting. How desert-like is the prayer spirit! And the pity is that nearly all of us add to the aridity of this vast desert. A minister on being approached on a certain subject one day spoke of the great need for prayer all over our Church. If the right start were made by every society in its approach to God, what a revolution might be effected in the missionary world, at home and abroad!

Is this too plain speech? Are people praying in their homes? If so, of one thing we are sure,—they are not praying in the missionary society or the prayer groups as one might expect Christians who say they believe in missions would be expected to do.

Homera Homer-Dixon says—"Of course we say we love the heathen; but do we? Is it love for our brother when he is under sentence of death in the dungeons of heathenism to pass our time in self-centered business or pleasures, sparing him but an occasional dollar that costs us no self-sacrifice? Is it love for our sister to laugh along our sunny, careless paths in sublime indifference to her needs, while from African slave-market and Turkish harem her cry arises to God? Is it love that forgets to pray for them?"

The first aim of the missionary society is spiritual. If that is lacking, if prayer is used merely as a "dressing", if the souls of the new-born or the infants in Christ or if those still in darkness make no appeal to us, then you may be right sure that all the other successes of the Society will be of little or no avail.

Has your Society made a good start?

Methods

A word of commendation in season is always helpful. From away out on the Pacific slope comes this thought: "Many thanks for the loan of programs. We found them most interesting. Hope to send a sample of our program in the near future". Mrs. Ratliff of Prosser, Washington, was the writer.

The W. M. S., Division Number Two, of the Second church of Washington, Pa., presents its new 1931 program for review. Mrs. H. P. McConnell, McKennan Ave., Washington, is president of the society.

Different features of the mission work of the church are to be discussed at the several meetings. A debate is to be held, the question being—"Resolved, that the Indian has received just treatment from the American people". Which side has the better chance to win the decision?

This society seems to be conserving the social side of the society. Hostesses are provided for the several

meetings. In our great desire to not appear too eager for the "loaves and fishes", there is grave danger that the church may develop a reputation for austerity,—that for which it was known years ago. The fact that many church women may belong to clubs where the social side is emphasized is no reason for curtailing proper social development in the missionary society. It deserves the best we can give it.

Mrs. R. T. M. McGill, Morgan Hill, California, Box 534, has sent the first year book of the very new society, the "Verna Pillow" M. S. The name is done in old English in black,—all on a blue cover, the face of the very new missionary herself. Miss Verna Pillow, Khartum, North, occupying the center space. This society is bent on being informed in the mission work of the church, taking up the different fields in turn. The July *Womens Missionary Magazine* is to be reviewed in August for no vacation from study is to be taken!

Many good quotations are given. One entitled, "Jump In" runs as follows: "A great deal of talent is lost in the world for want of a little courage. Every day sends to their graves obscure men whose timidity prevented them from making a first effort; who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is that to do anything worth doing we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can".

Another apt saying is: "If it is not right, do not do it. If is is not true, do not say it". Some others are as follows:

"BE THE BEST"

"If you can't be a highway, then just be a trail;
If you can't be the sun, be a star;
It isn't by size that you win or you fail;
Be the best of whatever you are".

"If the world is won for Christ, many must say, 'Here am I; send me'!"

"Real joy comes not from ease, not from riches, not from applause of men, but from having done things that were worthwhile. That was Christ's joy".

"Christ gives His best,—Is our best too much?"

"Be good, sweet maid, and let who will be clever;
DO things, not DREAM them all day long;
And so make life, death and that vast FOREVER,
One glad, sweet song".

The Reid Memorial Church, Richmond, Indiana, Y. W. M. S. has forwarded its year-book. It is clothed in gray, stencilled and tied in orange, quite attractive. This society purposes to keep its membership informed in the Y. W. Special, placing all the items with financial obligations on the first page. It, like some other societies, has a missionary face on the front cover,—inside, instead of on the outside. Each girl probably has her own missionary.

An unusual feature is the holding of one of its regular meetings in the Museum. The subject of the day is, "A visit to the land of the Pharoahs".

Another unusual happening is the giving of a party to the members of the W. M. S. of the church. The last meeting of the church year has a roll call at which time each member is to give information about *her missionary*. At the same meeting there will be a "Missionary Mail-Bag". For more information, write to Mrs. D. L. Ferguson, 624 Peacock Road, Richmond, Ind.

The year-book of the 6th Pittsburgh W. M. S. has been received. It is a very neat booklet with cream colored pages printed in black. The cover is mottled gray, and the pages are held in place by white silk cord.

A beautiful poem comes early in the book on the theme,

"PRAY-GIVE-GO"

"Three things the Master hath to do,
And we who serve Him here below,
And long to see His Kingdom come,
Must pray or give or go.

"He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

"Not all can go; not all can give,
To arm the others for the fray;
But young or old or rich or poor,
Or strong or weak—we all can pray.

"Pray that the full hands open wide
To speed the message on its way ;
That those who hear the call may go,
And pray that other hearts may pray!"

—Annie Johnson Flint.

S. D. Gordon says: "There is marvelous power in individual prayer; but there is an intensified power when a group of people comes together to pray".

A "Missionary Bee" is scheduled for one day. Now what can that be? A very rare meeting is to be held in June,—the 75th anniversary of the organization presumably. What good must have been accomplished in these more than three score years and ten!

A sewing day, an annual luncheon, a day at the Home for the Aged add variety to the program.

This quotation comes near to the close of the book: "It is my aim, God helping me, so to live that the Christians whom I meet may become better Christians, and those whom I meet who are not Christians may become Christians", words by Dr. Temple. Mrs. J. A. McClintock, 5629 Harvard St., Pittsburgh, Pa., is chairman of the program committee.

The 3rd Church of New Castle has submitted programs from two societies, that of the Margaret Copeland Circle, Mrs. D. E. Bovard, 941 Winslow Ave., the president and the W. M. S., Mrs. John Kocher, 919 Maryland Ave., president. These programs are in appearance "twins", both being blue tied in black and in dimensions three inches by four and one-half. Each program has on the inside of the cover the picture of one of the missionaries.

The Margaret Copeland Circle is emphasizing in its roll call the personnel of our mission fields, the names of the missionaries to be called according to their fields in some one of the meetings. Both programs carry the list of disbursements for the previous year.

The W. M. S. presented a pageant ten days before the lifting of the Thank-Offering. Both societies have "silver teas" scheduled for a summer or fall month.

Miss Margaret Mansfield, 121 S. Pershing Ave., York, Pa., corresponding secretary of the Y. W. M. S. of the York Church, has sent in the 1931 year-book of that society. The cover is green with cut-out letters of white, (Y. W. M. S.), in monogram style as the only adornment. Much information aside from the regular program is found within. Not only committees, officers, names and addresses of members, and the by-laws but a roll-call specification. A special object is attached to the name of each member with the following directions: In answering your name at roll-call, each member is to make some statement of interest regarding the subject which has been assigned to her". There being sixteen members, sixteen different objects are to receive attention monthly. This should be a well informed society. We probably take too much for granted as to the intelligence of the several members of a society in the missionary work and agencies of the Church. More societies might profit by such research. Medical missions and the work in the home field are to receive the major part of the time on the program.

It is well to read occasionally a line such as this one:

"God will not seek thy race,
Nor will He ask thy birth;
Alone will He demand of thee,
'What hast thou done on Earth'?"

Another pertinent one is:

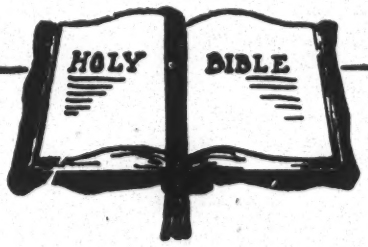
"For life is a mirror of king and slave,
'Tis just what you are and do.
So give to the world the best you have,
And the best will come back to you".

We probably all need to think deeply on this little verse:

"If you are tempted to reveal
A tale to you some one has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First, 'Is it true'?
Then, 'Is it needful'? in your mind
Give truthful answer. And the next
Is last and narrowest, 'Is it kind'?
And if it reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of the speech may be".

One page is headed with this word, "Memorandum", which will permit the books to be quite individual. Then another page calls for the making of a list of the missionaries studied during the year. Just write Miss Manifold if you have any questions to propose.

Note: Please remember to enclose a self-addressed and stamped envelope if you wish information from one whose name and address appears on the Methods' page. This will be quite a help to one who may receive several requests. You know that postage soon mounts.

Bible  Readings

371. Gen. 1:1; Jno. 1:1.
372. Psa. 33:6.
373. Eph. 8:9.
374. 2 Pet. 1:16-21.
375. 2 Kings 5:8.
376. 1 Tim. 6:10.
377. Jno. 3:3.
378. Psa. 51:10.
379. Psa. 139:23,24.
380. 1 Sam. 16:7.
381. Where is it said that the angel of the Lord cares for those who fear God?
382. What writer says that God's chariots are angels?
383. He putteth down one and setteth up another:—Where found?
384. Who prayed, "Create in me a clean heart, etc."?
385. Who wrote that the Lord is not slack concerning his promises, etc?
386. Where recorded,—"I am God and there is none like me"?
387. Which prophet asked the question—"Shall the clay say to him that fashioneth it,—'What makest thou'?"
388. "If I take the wings of the morning . . . . . thy right hand shall hold me"—Where found?
389. Where is Nineveh first mentioned in Scripture?
390. What two sins of Israel as recorded in one verse in Amos are common today?

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Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

INDIA

A telegram from Dr. Clifford Wilson, Pasadena, California, reads as follows: "Aunt Rosa went home this morning; funeral Monday, January 5th". We knew that she had been ill and under the care of a nurse for a month but the last note we had from her led us to think she was better. So we were somewhat startled by the telegram announcing her death. A letter was at once written to Dr. Wilson thanking him for the telegram. Our treasurer but a few days before had sent checks for her quarterly allowance, nurse, etc., for which we were very glad. We are all thankful to the Master Whom she loved and served so well that she was spared long suffering and is with her beloved sister and other loved ones gone before in the presence of her Saviour. "Be ye therefore also ready for in such an hour as ye think not the Son of Man cometh".

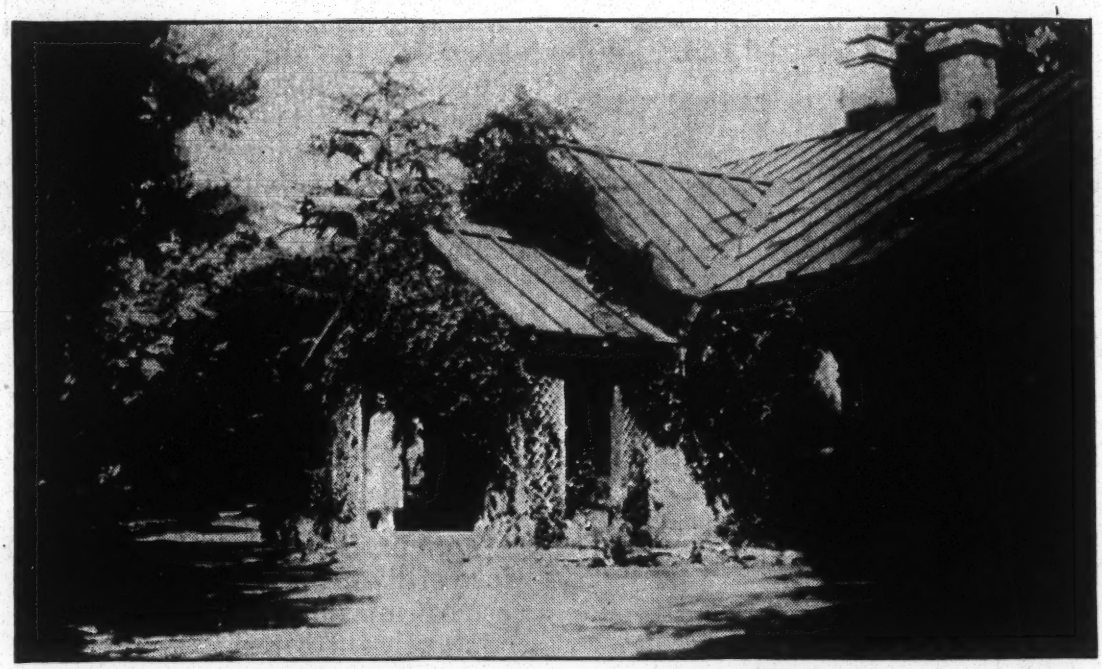
MISS ROSA T. WILSON

Miss Wilson was in her seventy-first year. She was born in Morning Sun, Iowa and educated in Morning Sun and Monmouth, Ill. She sailed as a missionary to India September 15, 1886. During her first term, which was almost ten years, she served in Gujranwala and Gurdaspur. She left India for her first furlough in May 1896 and remained in America until October 1897. During her second term she and her sister worked together in Khangah Dogran and Gurdaspur. She left India for her second furlough in March 1906 and sailed for the third time to India in September 1908. During her third term she was located in Gurdaspur. Her next furlough was in May 1916. Owing to the failing health of her sister Cynthia, Rosa did not return to India after furlough. In 1918 she resigned, having served thirty-two years as a missionary. Who can estimate the value of her services or reckon the number of redeemed souls that will meet her in the Better Country because of her labor of love in India! During the twelve years in which she and her sister lived together in Southern California they were still enrolled in our Magazine as retired missionaries. They kept us constantly informed as to their health, the meetings they attended, etc. Their hearts were in India, although they were living in this country, and their prayers constantly ascended for a blessing upon the work in that dark land so far away. We need volunteers to fill the vacant places. We hope that all the young women who read this very brief acount of a very valuable life will ask themselves: "Is the Lord calling me to fill one of these vacancies"?

Word from India tells us that Miss Lillian McConnell has had a fall which resulted in a fractured femur. We have not heard how she is getting on but are praying that she may speedily recover.

A letter from Miss Henrietta Moore gives the first real description

we have had of propetry purchased in Abbottabad as a residence. She explains that it is also used as a school. I shall quote as follows: "We are happy to say that at last we have the property in Abbottabad. The deed was finally made out in November 25, 1929—exactly eleven months from the day we were notified that we could buy it. . . . We are pleased to have such a central place where it had seemed impossible to get any convenient location. It is near the Post Office, the Church and the market, convenient for our school children and for the city women—near the town and yet outside of and above it. I have been occupying the house since February 1, 1930 so am quite at home. I began repairs by having the roof painted. Here where the rainfall is heavy we have sloping iron roofs and if they are not kept painted they rust quickly . We hope to have other improvements shortly, especially a schoolroom. When the weather is cool we hold classes outdoors in the sunshine but when it is rainy or snowy we have to take refuge in the house or on the veranda. We have had wonderful flowers all summer. There are over thirty kinds of trees in the compound—an English oak, English walnuts, several climars from Kashmir, a Japanese camphor tree, pines, firs, eucalyptus, etc; also quite a number of fruit trees—apples, pears, plums, and quinces. I have put out five new trees which Josephine White had bought and hope to put out more the coming spring". We do not have the deed so have no idea as to the size of the lot but it must have a half acre at least to have all those trees and flowers. Aren't you glad our missionaries have such comfortable homes in beautiful surroundings?



NEW MISSION HOUSE, ABBOTTABAD, INDIA
Cut furnished from Mrs. George Moore Memorial Fund.

Miss Moore reports something we were very glad to learn—that she had had splendid health the whole year with no fever or headaches, for which we thank the Lord. The health of our missionaries in India seems to be pretty good.

We have no late news concerning the new Sialkot hospital.

EGYPT

The news from Egypt is encouraging. There are more pupils in the Mary Clokey Porter Girls' Boarding School than in any previous year al-

though some of the first class pupils have fallen out on account of the poor cotton crop and financial depression which seems to be world-wide.

Miss Finney writes a very interesting letter about her journey in the Delta Car. The Mission has a car which is attached to the trains and taken from one place to the other and left on the siding. Miss Finney is very frequently alone in this car doing the work but is always delighted when someone comes along to accompany her and help. Of course she has Bible Women. She reports that she arrived home the day before Thanksgiving after having been out forty-seven days. In that time she visited thirteen different villages. When the car is switched off on the siding, the village people soon crowd around and beg her and any who accompany her to go into their homes. In this way she entered two hundred fifty different homes, in addition to which she held fourteen special meetings. Now a visit to a home in an Egyptian village by a missionary is not a fashionable call. It means the reading of a portion of Scripture. In many instances the mistress of that home invites as many of her neighbors in as she can get. The missionary explains the passage she reads and often teaches the women verses before going on to the next home. All gather around crying: "Come to my house! Come to my house"! but she has to refuse many, as time forbids. The majority of the people who heard her message in these forty-seven days were Moslems and it means much follow-up work to gather in the fruitage of this and similar trips. The missionaries have a steriopticon which they take with them and find the people love to see the pictures of the Bible scenes. These pictures are shown twice, once for the women and children and another time for the men and boys so that everyone may have a chance to take the whole affair in. Miss Finney is supported by Allegheny Presbytery and they gave her a wonderful doll when she was at home in 1922. She takes this doll along and shows the women how to bathe and dress their babies, giving them a concrete illustration through her use of the doll. The mothers with babies delight in this exhibition and of course learn a little regarding the care of their children. Mrs. Dr. Moore spent several days with Miss Finney on this trip and was much impressed with the wide open doors for work among Moslem women.

The Mission colony in Tanta had a splendid Thanksgiving dinner at Dr. Moore's. About twenty-five were present, counting hospital nurses, children, and the regular missionaries. I wish some of you could drop in for a missionary dinner like that and see the good time they have, never completing the day without a devotional service in which they praise the Lord for His wonderful blessings.

I have been hearing that the equipment in Tanta was rather meager but from the reports received and the account in the January Magazine quite a number of societies are remembering the Martha McKeown Hospital and sending their contributions. The W. M. S. of Portersville, Pa. sent a miscellaneous list of supplies valued at almost one hundred dollars and the Women's Missionary Society of Cadiz, Ohio also sent a package of very useful articles for the same institution. Their donation was especially interesting because the ladies of the society agreed to bring these gifts for Tanta Hospital instead of exchanging gifts among themselves. Think over the suggestion and put it into practice next Christmas.

We have received from Dr. R. W. Caldwell, the treasurer of Egypt, an account of the expense of the building of the Community Center at Benha. He says that Mr. Bell looked after this building before he went to work for the American Bible Society. We regret to lose Mr. Bell as a missionary to Egypt. The statement of

expense in connection with the Women's Board Building in Benha, begun in January 1929, is as follows:

Six payments to contractor	L.E.6,000.000
Final payment to contractor	265.000
Materials purchased from America	146.384
Various furnishings and superintending	127.438
Total expense	L.E.6,538.822
Remittance from America	$15,000.00
Second remittance from America	17,500.00
Drawn from balance of N. W. M. funds	124.11
Total	$33,624.11

We are happy to report that there was no deficit of any kind on this building when it was opened and turned over to the Lord's work.

Next comes the report of the work done on the Beni Suef Community Center in charge of Mr. Hoyman. His report of expenditures follows:

Excavating and Filling	L.E. 71.680
Masonry	1,937.765
Re-enforced concrete	1,220.555
Woodwork	1,228.616
Plaster	589.316
Laying tile and miscellaneous	516.019
Waterproofing	139.758
Steps	124.701
Extra ironwork	11.550
Locks and incidentals	82.099
Tile from Syrigo	180.770
Wiring and lighting	75.906
Sanitary	311.000
Equipment	164.565
Superintendence and travel	124.180
Insurance on woodwork	6.000
Total	L.E.6,784.480
Or	$33,922.40

We rejoice and praise the Lord that we can report that this building also was completed and occupied with every bill paid. We are very grateful to both Mr. Bell and Mr. Hoyman for the work which they did in superintending these buildings and to Mr. Caldwell for being so careful in reporting everything connected with the finances. The missionaries who occupy these buildings and all who visit them are delighted and rejoice that we are so fully equipped to do a splendid work for the women and children of the city and vicinity.

At the beginning of the New World Movement we received the survey from Egypt with the votes of the Mission as to which was to be done first, second, etc. and the money received was carefully set aside according to the survey we received. We were unable to grant all the requests because the amount received did not reach the amount expected at first. However, it was left to the Mission in Egypt to decide and it voted to buy the land and erect Community Houses in Tanta, Fayoum, Beni Suef, and Benha and also to complete the fund for the erection of the Mary Clokey Porter Girls' Boarding School in Tanta. We know you will rejoice with us that, with the Lord's blessing, the land for all these institutions has been bought and that the buildings erected have been completely paid for. These are now occupied and doing a splendid work for the Master.

It was understood that whatever New World Movement money was left after the completion of the foregoing would be used for the purchase of land and the erection of a Community Center at Zagazig. Please understand that as soon as our treasurer, Mrs. Hill, received the New World Movement money she at once put it on interest so that the sum expended was very much more than the amount received, but even so the sum left for Zagazig was much less than the proposed institution would require. However, the Mission has bought the land and under date of December 5, 1930 we received the first description of that property. It was bought in two pieces: one consisting of 1367 square meters—Deed recorded September 22, 1928; the other consisted of 383 square meters and the deed was recorded January 15, 1929. These deeds have been turned over to the Mission and are now on file. The expenses, including

the cost of registration fees, amounted to $5,090. The balance in our treasurer's New World money including all interest, after the institutions reported above were paid for was $20,000. This land for Zagazig has cost $5,090 so it leaves about $15,000 for the building. We do not know whether any plans for building have yet been made but we are assured by our Egyptian correspondents that it will cost fully as much as any of the other institutions have cost. This exhausts Egypt's New World money and we have no other fund from which to add to this amount. Will you not make it a matter of prayer that if the Lord has planned for a Community Center in Zagazig He will send us the necessary money to complete the erection and open the building without a deficit? No matter what financial depression there is in this or any other land, our Master is always able to grant all our requests that are in accordance with His plan.

SUDAN

On the basis that no news is good news, the work in the Sudan is progressing and the health of all the missionaries is fair . We understand that all are able to report for work every day, for which we are very thankful.

ABYSSINIA

A cable has been received from Abyssinia telling us that Miss Dora Arveson arrived safely on December 26th. We have also learned that our dear Miss Beatty left Addis Ababa December 16th and is due to arrive in New York January 6th. We are sorry that Miss Arveson did not reach Addis Ababa before Miss Beatty left and yet we were glad to have Miss Beatty start home a month earlier than originally planned on account of the health of her parents. We are also glad that Miss Arveson is there to take up the study of the language and to help out during Miss Beatty's furlough.

The American consul used his authority and all our missionaries in Abyssinia had invitations to attend the coronation doings which are said to have cost the king $3,000,000. The display and all the appointments were wonderful and gorgeous.

ESTIMATES

The Board will at once begin to act on Estimates from all fields for the year 1931-1932. The Thank-Offering, as was to be expected, is considerably less than last year. However, we are not despondent nor discouraged. We know this Thank-Offering represents great sacrifice on the part of many of the contributors. We also know that the Lord Who sent the Thank-Offering sent all He thinks we need; but the fact that it is less will surely prevent our granting any extra estimates this year. We dare not promise estimates in excess of last year when the Thank-Offering is less, but we will do the very best we know to grant every Mission every dollar that seems to be available and we are thankful to the One Who has made it possible that we will not need to say "Retrench" in any department.

PRAY

Pray for a great outpouring of the Holy Spirit for service on every congregation in our Church, for an increase in members of Missionary Societies, and readers of *The Womens Missionary Magazine;* for an increase in the number of family altars, for more tithe payers; for a great increase in the number of souls who will confess Jesus Christ as Saviour and Lord; for a blessing upon every Board of the Church and that the Holy Spirit may give heavenly wisdom to the Board of American Missions for all its deliberations. Pray for those who are sad and mourn the loss of loved ones, and rejoice with them in the sure promise of a future reunion in the Better Country. Pray for the health of all our workers at home and abroad and that they too may have a refilling of the Holy Spirit so that this year may be the most joyous they have known because most filled with service for the Master.

A PAINFUL ACCIDENT

On Wednesday, January 7, Mrs. H. C. Campbell met with an accident. A pedestrian bumped into her knocking her to the pavement. A taxi was called and the taxi driver took her to the Board rooms carrying her to the elevator and to the room. Here she sat dictating letters for awhile. It seemed best for her to go to the hospital where an X-ray revealed a broken bone. The break is in the upper part of the femur and is a "clean break" and in the best place to mend.

Mrs. Campbell suffered at the first but the last word from Mrs. Sands is very encouraging. She says: "Mrs. Campbell is doing wonderfully well and is cheerful and not suffering much. She rested well last night as she has done for several nights".

Mrs. Campbell has the tender loving ministrations of the doctors and nurses in Columbia Hospital and is having every care that medical skill and love can give.

The doctor has given her permission to "carry on", while confined to bed. With the assistance of her efficient secretary, Mrs. Campbell will receive and send out her usual messages to the workers throughout the church. A great volume of prayer is going up for her recovery.—Editor.

On the good and faithful
God has set His love;
When they call He sends them
Blessings from above.

Stand in awe and sin not,
Bid your heart be still;
Through the silent watches
Think upon His will.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

HOME MISSIONS

All of our missionaries have been especially busy during the month of December preparing the Christmas programs. In addition to the treat of candy for the children, clothing and food were provided for many needy families.

Miss Elizabeth McMillan writes very encouragingly of her work in connection with the Hospitals and Sanitariums in Denver, Colorado. She writes: "I had a very blessed and joyful Christmas. With the help of my Sabbath School class and my dear friend Miss McLeod, it was possible to give presents to seventeen of the hospital patients in addition to many cards.

Into the wards and private rooms I go the rounds twice a week, giving sympathy, love and cheer and telling the 'good news' which brings hope and joy to the sick and discouraged. In the Government Hospital are many war veterans, suffering with the most severe cases of tuberculosis, many with one collapsed lung, lying side by side on their white enameled cots. Their only bulwark against death is the skill and knowledge possessed by the staff physician. One young man of thirty-six years sent for me recently. He wanted to know the way of salvation. He confessed his sins, and has taken Jesus as his Lord and Master, and has now been baptized and is rejoicing in Jesus Christ. This has been a great joy to me. Many women in the Denver General Hospital are now reading the Word, and are learning to trust in Jesus and live a new life in Him.

I also visit a fine Children's Hospital, where children of all classes are treated and cared for until they are twenty-one years of age. It was my privilege to tell the Christmas story to a group of these dear little ones, and they seemed so happy to hear it. Besides the Hospital work, I am doing all I can to help with the work in our church. I love my work, because I know God is blessing my efforts".

I am sure you will be glad to remember Miss McMillan very specially in prayer.

Miss Ella Montgomery of East Mansfield, Ohio, writes most encouragingly of the work. For the past two months the average attendance in Sabath School has been 95, with an average attendance at the evening service of 55. The offerings for the month amounted to $61. The message the Sabbath evening before Christmas was, "The Story of the Other Wise Man", with lantern slides.

Miss Montgomery says, "The work has grown until it is almost too heavy for a woman's shoulders". There is a general good spirit along all lines of the work.

EZEL SCHOOL

By Rev. Ray M. Davis, Superintendent

The holiday season passed very pleasantly and joyously at Ezel. A Christmas pageant, "The Shepherd's Vision", a White Gift service, was presented Sabbath evening, December 21. On Christmas Eve the annual Sabbath School program was given and the community tree, treats and Santa were enjoyed by all. Due to the kindness of our friends throughout the Church in sending gifts, it was possible for us to give Christmas bags to the seventy members of the Junior Society, gifts to the twenty-six Cradle Roll members, and Christmas boxes of clothing to thirty needy families.

Ezel School has been enjoying a two week's vacation. Miss Towle spent this time at her home in Cleveland, Miss Grant with friends at Wellsville, Ohio, Miss Mattson with relatives at Florence, Alabama and Miss Work visited her brother, Rev. Albert Work, and enjoyed a reunion with her family, who also were guests at Frenchburg. Rev. and Mrs. Davis and children spent Christmas week at New Concord, Ohio. Miss Eastwood and Miss Stevenson remained at Ezel.

Many changes are being made at Ezel in preparation for the opening of the second semester. A new classroom has been prepared for the use of the High School. The Junior High will be departmentalized, and Mrs. Davis will be a part time instructor in the High School.

Beginning with the new year, two new workers, Mr. and Mrs. Roy Myers from Moundsville, West Virginia, were added to the force. Mrs. Myers is matron of the Home and Mr. Myers, manager of the Physical Plant.

We are in great need of clothing. Our sales are being attended by larger crowds than ever before. Many people are coming twenty-five miles or farther. Our supply of clothing is so low that we are unable to provide for their needs. Will our friends not help by sending clothing? There is special need for men's and children's clothing.

Please remember that Ezel School has woven rugs and linen pieces for sale. These rugs are furnished in all colors: yellow and white, green and white, rose and white, light blue and white, dark blue and white, rose and grey, orange and black, hit and miss, and any other colors desired. Your orders are solicited.

FRENCHBURG, KY.

Mr. Work writes: "At last we came to the end of our string, or I should say, to the bottom of the well".

Water was so scarce last fall, that many thought the opening of school should have been postponed for two weeks. But as Mr. Work said, "How did I know it would rain in two weeks?" So school opened on schedule time. By conserving water in every

manner possible, and hauling drinking water from the farm, the well did not run dry, until the week school closed for the Christmas vacation. Mr. Work at once ordered well drillers in to try if possible to have a supply of water when school would open after the holidays, and the day following Christmas the home secretary received a "special delivery" stating "Yesterday, twenty-third, we struck water, at a depth of thirty-four feet. Pumped about one thousand gallons out and still have a good supply in the well. Drilling deeper to be sure to get an inexhaustible supply". A pump has been ordered and we trust there will be no lack of water from now on.

Ninety some Christmas boxes were packed and given out to the needy. The response to the request for clothing has been so generous, that no more will be needed at Frenchburg this year.

Ezel has not been so well supplied, and Mr. Davis asks for donations, especially clothing for men and boys.

When possible send by parcel post to Ezel. Rothwell, Ky. is the address for freight.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

NEW SOCIETY

The Junior Missionary Society at College Hill Church, Beaver Falls, Pa., has been reorganized with seventeen members. Mrs. Myrtle L. Wright is the Superintendent.

THE BABY WHOM NOBODY WANTED

Note: "The Baby Whom Nobody Wanted" is a true sketch of patients at some time in Jubilee Hospital and was written by Mrs. John A. Cotton at my request that she write a story of Jubilee that could be dramatized by the Juniors and used as a Junior Special Program. The following way to dramatize Mrs. Cotton's story has occurred to me. Other ways may suggest themselves to you.

Scene 1. Entrance to Jubilee Hospital.

A number of Juniors from ....Junior Society on a trip through the South stop to visit Jubilee Hospital. They bring gifts for the little colored children in the hospital. Mrs. Adams, the superintendent of the hospital receives them giving them a cordial welcome. The Juniors explain who they are and why they have come to visit Jubilee. Mrs. Adams should be impersonated by one of the older girls, colored and in nurse's uniform.

Scene 2. The children's ward.

The visitors are shown into the children's ward where different children impersonate each of the characters whom Mrs. Cotton describes. Two colored nurses in uniform care for the sick children in the ward. Mrs. Adams introduces each patient and tells his or her story. As the visitors are about to leave, the young colored business man and his wife come and take little Peter away to their home. The visiting Juniors say good bye to the children in the ward and thank Mrs. Adams for her courtesy in showing them through the hospital. They also express their appreciation of the excellent work that they have seen being done in the hospital, pledging interest and support.

After the Juniors leave Jubilee, the Superintendent (of the Junior Society) should close the program explaining that Jubilee is a Mission Hospital and telling why hospital work was begun at Henderson, N. C., also something of the need and the splendid work being done. A plea should then be made for the Juniors

Special Work. The money this year will be used for the new additions and equipment at Jubilee Hospital.

—Mrs. W. R. McMunn.

THE STORY

And so, Little One, you want another tale, "not about the children in India" this time?—nor "our own little papooses in their wigwams"? Well, suppose we go to the sunny South. It isn't always a *sunny* South, for often it rains, and the unexpected frosts nip the little unprepared toes and fingers as their owners trudge to school. I believe we'll go to Henderson, North Carolina, to the children's ward in the Jubilee Hospital—not that there *is* or ever has been a real children's ward, for until just this year the hospital has been too small to set aside any special place for the kiddies who have been brought there. But I am sure you know all about Jubilee Hospital, and I am going to tell you of some "really, truly" children who have been there.

Let us tip-toe down the aisle between the little white cots. Over here is Jimmie, whose head has been bashed in by a mule's heels. At first we thought he couldn't live, but, in spite of having lost a few of his brains, he's getting well, and has lots of fun playing with the spools and picture books some of the Juniors have sent him. Over in the corner is little Jack. Poor little man! The doctor says his little light must soon go out, and he brings tears to our eyes as he piteously begs the nurses for "water, for to drink", and "bread, for to eat". At least we can be happy that Jack has such a nice clean place in which to get his "water, for to drink".

Sitting in a tiny little crib is Florence. She is just two and a half. She's having such a jolly time with the nurses and you'd never think she had been badly burned. Her little brother was left to nurse her, and, hardly more than a baby himself, he set fire to both of them. Florence was saved, and is getting well again.

Who is that funny walking little boy? Why, that is Bennie! Bennie, and Mrs. Adams, the Superintendent, and all the nurses, are just as proud as they can be of that queer, kangaroo amble of Bennie's. For almost a year ago, a hit-and-run motorist ran over him, on the highway, and broke both his legs, up near the hips. He has had to have them rebroken and reset once or twice, and he is so glad to walk again that he seldom sits down. He is going now to a crib in the corner, where the wee-est baby of them all is just opening his big black eyes. Peterkin is just *five months old,* and is the baby that nobody wanted. How terrible not to be wanted at Christmas time! Well, it isn't quite that bad, because his mother wants him and loves him, but his daddy has gone away, and his grandmother and grandfather say his mother can't come home if she doesn't leave Peterkin somewhere; so he has come to Jubilee. While Bennie is watching Peterkin wake up, a car drives up to the Hospital. It belongs to a young business man in the city, and he and his wife, into whose lovely home no babies have come, are here to say *they* will take Peterkin, into their home and hearts. As the soft-eyed, new mother bends over the crib and with loving hands lifts tiny Peter into the pretty new carriage she has bought for him, our eyes fill with tears of happiness, and at Bennie's window we watch them drive away, thankful that the Christ spirit is still in the hearts of men. Peterkin has found love and home and a chance to grow into a useful man.

And now, Little One, it is time for *you* to go to bed. Thank God for Jubilee Hospital when you say your prayers.

—Maude B. Cotton.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

Mrs. Boobyer was hurried to the Hospital a few days ago for an emergency operation. She is making a favorable recovery. She sent word that she would be unable to write her article this month. Her Page is so important that we are filling it with a few Prohibition Facts.

"To put a worth-while truth into circulation is a good day's work".—Editor.

EVEN WITH PROHIBITION

Those who complain that prohibition has been a great hindrance to American economic progress should consider the following facts given by Thomas J. Wertenbaker, Professor of American History, Princeton University, in the October *Current History*.

In 1914 the value of manufactured products in the United States was $24,250,000,000; in 1927 it was no less than $62,700,000,000, an increase of 50 per cent, even after making allowance for the shrinkage of the yardstick of value—the dollar.

One American produces three times as much as his European competitor. In fact, the output of this country is twice that of Great Britain, Germany, Italy, and Belgium combined.

A bricklayer here receives as much for an eight-hour day as a London bricklayer in twenty-eight hours or the Paris bricklayer in eighty hours.

With but seven per cent of the world's population, the United States consumes 56 per cent of its rubber, 21 per cent of its sugar, 72 per cent of its milk, 36 per cent of its coal, 42 per cent of its pig iron, 69 per cent of its crude petroleum.

In the years from 1920 to 1926 the number of one-teacher schools decreased at the rate of 4,600 a year, while the consolidated schools increased on the average of 1,000 a year.

PROHIBITION SAVES MANY LIVES

The decrease of alcoholic deaths since prohibition is conclusive evidence of a decline in the use of intoxicants, because bootleg and moonshine are more deadly than "good liquor".

The reports of the United States Bureau of Statistics shows that the average number of alcoholic deaths per 100,000 population dropped from 5.2 for the eight years before prohibition to 2.8 for the eight years after, a decline of nearly half.

Christopher P. Connolly, in an article in the October number of *Religious Education*, computes from government figures that prohibition has saved Uncle Sam more lives than he lost in the World War.

Figures in second paragraph from United States vital statistics quoted in World Almanac, 1930, page 407.

BEER AND THE PRICE OF BARLEY

The wets woo the farmers by blaming prohibition for the low price of grain. They claim that beer would raise the price of barley.

The Chicago Tribune, on November 2nd, 1930, published an editorial, "PITY THE CANADIAN FARMER", which said in part:

"October barley in Winnipeg sold the other day at less than 26 cents per bushel. . . . From that price the farmer had to subtract the cost of transporting the grain from his farm to market. No one will pretend that prices in this country are satisfactory, but they must arouse the envy of Canadian farmers".

Canada has breweries; the United States has not.

"In Canada where 'good liquor' is sold by the Government, the deaths from alcoholism, between the years 1921 and 1927 more than doubled".

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY TEXT BOOKS AND HELPS

1930—1931

Foreign—Senior

A Cloud of Witnesses—Cloth, 75 cents; paper, 50 cents.

How to Use "A Cloud of Witnesses", 25 cents. Contains four short dramatizations.

India on the March—Cloth, $1.00; paper, 60 cents.

How to Use "India on the March", 50 cents. Order this under the name, "Do You Like Our Country"?

Picture Map of India—50 cents.

Map of the World. In cloth, $3.75; paper, $2.00. (Not in stock, but will order).

Outline Map of World, 30 cents.

Set of Eight Posters for "A Cloud of Witnesses", 50 cents.

Foreign—Junior

The Treasure Hunt—Paper, 50 cents.

How to Use "The Treasure Hunt", 15 cents.

Everyland Children Posters—(In colors), 25 cents per set of eight.

Beginners

Pedro and the Bells—25 cents each.

Home—Senior

At work in the Home Land—Single copies, 35 cents. In quantities of five or more, 30 cents each. There is no **Suggestions for Leaders** of this book.

Junior

The Uplift—Single copies, 50 cents. In quantities of five or more, 45 cents each.

How to Use "The Uplift", 15 cents.

Strips of Tickets for "The Uplift" class, 1 cent each, 10 cents per doz.

Beginners

Missionary Lessons for Youngest Juniors—30 cents each.

Leaflets

Women of the Bible—A new Devotional Service, 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S. Send one cent for postage.

Statistical Report for 1929-30, 15 cents.

Departments of Work, 1930. Free, Postage, 5 cents per doz.

Four Programs on World Friendship (Junior), 15 cents.

Pains and Pellets—(For a Medical Missions Program)—10 cents each.

A Peace Pilgrim—Madam Yajima, 5 cents each.

Mrs. Yamamato—3 cents.

Pageants

No Room, 3 cents.

Voices of the Women, 10 cents.

Jyoti—A Monologue of a Bride of India, 2 cents each.

Three and Thirty Missionary Games, 5 cents each.

Prayer Cycles

The Prayer Cycles for 1931 are now ready for distribution. We hope that you will endeavor to have every member of your Society using the Prayer Cycle this year. Give one to your pastor for use in the Prayer Meeting service. 10 cents each; $1.00 per dozen; or $7.50 per hundred.

Order Supplies now for the

WORLD DAY OF PRAYER FOR MISSIONS

First Friday in Lent, Feb. 20, 1931

Call to Prayer Cards, Free. Order enough to supply all who will use them.

A Call to Prayer to Young People—This is new and is for Young People's groups. Free.

Programs—"Ye Shall Be My Witnesses" 2 cents each, $1.75 per 100. Order sufficient for your possible audience.

Suggestions for Leaders—Free with an order for programs.

A Service of Consecration—"Looking Unto Jesus". Order for Local Committee and Leaders. 10 cents each.

Posters—10 cents each. Order as many as will be needed in the churches of your town. Get permission to place in windows of business houses as time approaches.

Seals—25 cents per 100. Use them on your letters from now until the **Day of Prayer.**

Project Sheet—The picture and a paragraph of each of the four projects that appear on the program. Free.

History, Mimeographed—Useful in preparing announcement for newspaper publicity or radio announcement. Free.

Visualizations

"A Witness Unto All Nations". An opening service. Mimeographed. 6 copies for 10 cents.

"An Offering Service". Presents **Indian Work, Union Colleges, Christian Literature, Migrant Work.** Mimeographed. 5 copies for 20 cents.

"A Vehicle of Progress". Depicts the four projects. Mimeographed. 6 copies for 20 cents.

Treasurer's Report for October and November 1930

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphan's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Allegheny	788.00	1625.00	512.00	134.00	216.00	31.00	25.00	9.00	70.00					11.00	16.00				3437.00
Argyle			300.00																300.00
Arkansas Valley	19.00	230.00	5.00	17.00	28.00	11.00													310.00
Beaver Valley	30.00	594.00	35.00	14.00	6.00	5.00		34.00							1.00				719.00
Boston		200.00																	200.00
Butler	98.00	156.00	78.00	7.00	27.00							200.00		8.00	16.00				590.00
Caledonia							3.00												3.00
Cedar Rapids		258.00	6.00	36.00	1.00	1.00	7.00		1.00				1.00	1.00	1.00				313.00
Chartiers	27.00	516.00	264.00	9.00	26.00	5.00		74.00	5.00	8.20	1.00	1.00	1.00	4.00	5.00				946.20
Chicago	47.00	200.00	23.00	16.00	22.00			28.00	5.00	.50				1.00					342.50
College Springs	52.00	394.00	29.00	12.00	15.00	1.00	22.31	22.00	1.00	9.50				3.25	2.00		3.00		566.06
Colorada	67.00	108.00	18.00	11.00	11.00	2.00		7.00	2.00					1.00	1.00				228.00
Concordia	15.00	10.00	10.00	5.00	5.00			29.00		1.00				1.00					76.00
Conemaugh		172.00								1.30									173.30
Delaware			100.00																100.00
Des Moines	15.00	256.00	5.00	2.00	2.00		5.00	17.00	2.00					1.00	1.00		5.00		311.00
Detroit		20.00	15.00																35.00
Hudson	63.00	167.00	8.00	1.00	1.00	1.00			1.00						1.00				243.00
Idaho	12.00	28.00	11.00	5.00	5.00	1.00	3.00		3.00					3.00	1.00				72.00
Indiana		132.50	9.00							1.25									142.75
Kansas City	100.00	231.00	35.00	5.00	5.00			10.00						10.00	5.00		5.00		406.00
Keokuk	4.00	122.00	23.00	3.00	3.00	1.00	2.00		2.00	1.00	1.00			2.00	2.00				166.00
Kiskiminetas	152.00	80.00	59.00	30.00	6.00	1.00	5.00			2.00		10.00		2.00	7.00				354.00
Los Angeles	142.00	400.00	85.00	86.00	92.00	55.00	4.00	12.00	68.00					2.00	21.00				967.00
Mansfield	33.00	69.00	21.00	9.00	11.00	2.00			5.00	2.25				1.00	2.00				155.25
Mercer	35.00	225.00	33.00	15.00	25.00		5.00	25.00											363.00
Monmouth	10.00	223.00	15.00	5.00	5.00														258.00
Monongahela	239.00	2975.00	698.00	145.00	300.00	38.00		120.00	63.00	50.00					50.00		4.00		4682.00
Muskingum											123.00								123.00
Nebraska	45.00	381.00	44.00	21.00	14.00	8.00		13.00	9.00			2.00		2.00	6.00				545.00
Ohio First	21.00	300.00	42.00	23.00	30.00	15.00	5.00	28.00	21.00		2.00	2.00	2.00		10.00				501.00
Ohio Northwestern	36.00	119.00	26.00	6.00	9.00	2.00		6.00							3.00				207.00
Oklahoma	75.00																		75.00
Oregon	26.00	158.00	24.00	6.00	4.00	3.00			8.00	10.00					6.00				245.00
Philadelphia	220.00	400.00	427.00	64.00	45.00	22.00	5.00	14.00	19.00	30.00				21.00	12.00				1279.00
Rock Island	2.00		2.00	2.00				6.00	2.00						1.00				15.00
San Francisco	30.00	214.00	25.00	3.00	3.00	2.00			9.00					2.00	6.00				294.00
Spokane	3.00	10.00			5.00			5.00							1.00				24.00
Texas		37.50																	37.50
Xenia	55.00		50.00	30.00	32.00	21.00		16.00	16.00	8.00	16.00			10.00	11.00				285.00
Warm Spring Cong.	7.00		7.00	9.00	7.00														30.00
Avalon Cong.		200.00																	200.00
Boulevard S. S. Phila.		250.00																	250.00
Corchranton Cong.		200.00																	200.00
Coraopolis Cong. & S. S.		200.00																	200.00
Fourth Church N. S.		99.99																	99.99

| | | |

Tributes

JANIE GIVEN

We have been visited by that grim reaper called death, and our heads are bowed in grief over the loss of one of our dear members.

Whereas: Our Heavenly Father, in His Infinite Love and Wisdom, hath seen fit to call from her earthly home our beloved sister, Janie Given, who departed this life on September 23, 1930;

Whereas: Her earthly sojourn is now over, and she traveled on to join and await her loved ones in her Eternal Home in "That City not made by hands";

Whereas: She, by her charming and noble character, had gained many friends through her pilgrimage of life, and subsequently her departure has caused many sad hearts;

Whereas: The Virginia Carothers Missionary Society at this time extends their deepest and most sincere sympathy to our departed sister's bereaved family. We hope that they may find solace at this time in the teachings of our Bible, and that God will comfort all her loved ones.

Resolved: That as she lived in the spirit of faith and prayer, as she evinced her love for her fellowmen by her readiness to extend generous aid wherever it was present to her, so shall be her reward.

Resolved: That in loving memory and token of esteem to our departed sister, that a copy of these resolutions be recorded in our minutes, one sent to the bereaved family, and one to **The Womens Missionary Magazine.**

"We'll softly say a fond farewell,
For just a little while,
For soon we know, we'll meet and greet
Our loved ones with a smile.

"Help us, oh Lord, to truly say,
"Thy will on earth be done",
Help us, like her, to keep the faith,
'Till the crown of life be won".

Helen M. Toddie,
Mary A. Love,
Maude N. Cassel.

MRS. JAMES R. LEE

The Women's Missionary Society of the Broad Street U. P. Church of Detroit, Mich., desires to pay tribute to the memory of Mrs. Eleanor Van Dyke Lee, the wife of our pastor. In the one short year she was with us we all learned to love and esteem her. Her every task was always cheerfully performed. Her pleasant smile will linger long in our memory.

We extend our heartfelt sympathy to the husband and relatives, and commend them to the care and keeping of the Saviour, whom she loved and served so well.

Mrs. Jos. A. Moffet,
Betty E. Gibson.

OLA C. NICHOLLS

We are again brought to realize the uncertainty of human life.

Whereas: We are called to mourn the loss of one of our dear members, our Heavenly Father in His Infinite Love and Wisdom, having seen fit to call from her earthly home, our beloved sister, Ola C. Nicholls, who departed this life July 27, 1930.

Whereas: She, who was with us yesterday, has now completed her earthly sojourn, and traveled on into that land "When death will call no more".

Resolved: That we earnestly pray during this sad bereavement, that God will be with her beloved ones and comfort them.

Resolved: That we extend sympathy to her dear sister.

Resolved: That as a token of respect and kindly memory to our sister, these resolutions be recorded in our minutes, a copy sent to the bereaved family, and one to **The Womens Missionary Magazine.**

"I cannot say and I will not say
That they are dead; they are just away,
With submissive smile, and move of the hand,
They have entered into the Better Land
And left us thinking how very fair
It needs must be, since they linger there
And you, O you, who so fondly yearn
For the welcome step and the glad return,
Think of them living on as dear,
In the land of there, as the land of here".

Helen M. Toddie,
Mary A. Love,
Maude N. Cassel.

MRS. MARY RETZER

A tribute of love and respect to the memory of Mrs. Mary Retzer, a charter member of the Women's Missionary Society of the Mt. Pleasant U. P. congregation of Hickory, Pa., and treasurer of the society when called home, October 22, 1930.

Mrs. Retzer will be sadly missed in our society; she was a loyal worker and her personality was truly an inspiration for nobler effort and an incentive for higher living; the memory of her cordial greeting lingers with us.

She was beautiful in her life and beautiful in death.

With tearfilled eyes and throbbing hearts we bow our heads and say, "Thy will be done".

""Twas in the quiet hour
When God came down in silent grace,
And fixed the brow till it seemed a flower
And a wonderful beauty was on her face".

She was a loving and devoted mother and into the lives of her children have come a sorrow we cannot portray. We sympathize with them deeply.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.
Rev. W. A. Matthews .....Simnasho, Ore.

CITY MISSIONS

Mrs. A. Caliandro, (Italians) 80, 29th St., ...West New York, N. J.
Mrs. Maude Morrison, (Aliens) .....Hickory, Pa.
Miss Gretta Ohman, ...R. D. 3, McDonald, Pa.
Mrs. Frank Lieske, (Aliens) .....Langeloth, Pa.
Mrs. Mary Ciancio, (Italians) 7609 Tioga St., ...Pittsburgh, Pa.
Miss Margaret Wissler, 120 S. 29th St., ...St. Joseph.... Mo.
Miss Elizabeth McMillan, 1609 Washington St., ...Denver, Colo.
Miss Ella Montgomery, Route 4, Mansfield, Ohio
Miss Jennie D. Nicol, 7501 S. Normandie ..... Ave., Los Angeles, Calif.
Miss Sallie Dickey, 415 East Dewey Place, ...San Antonio, Texas
Miss Mildred Robb, 1345 Ocean Ave., ...San Francisco, Calif.
Mrs. Alice M. Maxon, 531 East Couch St., ...Portland, Ore.
Miss Margaret Heazlett, 1302 State St., ...Coraopolis, Pa.
Mrs. Mary E. McLain, 1615 E. Fourth Ave., ...Olympia, Wash.

MOUNTAIN MISSIONS

Rev. and Mrs. Albert S. Work .....Frenchburg, Ky.
Prof. and Mrs. Merle McDowell, ...Frenchburg, Ky.
Prof. Frank Wylie .....Frenchburg, Ky.
Prof. Wallace White .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Martha Baird, ...Frenchburg, Ky.
Miss Lou Berryhill, ...Frenchburg, Ky.
Miss Sara Conrad, ...Frenchburg, Ky.
Miss Genevera Jamieson, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Helen Wright, ...Frenchburg, Ky.
Miss Margaret Beveridge, ...Frenchburg, Ky.
Miss May Beveridge, ...Frenchburg, Ky.
Miss Edna Sutton, ...Frenchburg, Ky.
Mrs. Caroline Pollock, ...Frenchburg, Ky.
Miss Florence Tschantz, ...Frenchburg, Ky.
Rev. and Mrs. Ray Davis, ...Ezel, Ky.
Miss Edna Mae Eastwood, ...Ezel, Ky.
Miss Beulah Grant, ...Ezel, Ky.
Miss Liberty Maye Mattson, ...Ezel, Ky.
Miss Esther Stevenson, ...Ezel, Ky.
Miss Lillabel Towle, ...Ezel, Ky.
Miss Janet Work, ...Ezel, Ky.

FREEDMEN'S MISSIONS

Mrs. B. B. Groves, ...Arlington, Ala.
Mrs. N. D. Williams, ...Arlington, Ala.
Miss Mezilla P. Horn, ...Arlington, Ala.
Miss M. E. Burton, ...Arlington, Ala.
Mrs. A. D. Michael, ...Arlington, Ala.
Rev. W. G. Wilson, ...Camden, Ala.
Alphonso W. Young, ...Camden, Ala.
Lorenza E. Poe, ...Camden, Ala.
Walter H. Anglin, ...Camden, Ala.
Miss Annie Blevins, ...Camden, Ala.
Miss Lenora L. Starkey, ...Camden, Ala.
Mrs. Amanda Freeman .....Camden, Ala.
Miss Evelyn Haygood .....Camden, Ala.
Mrs. S. P. Marsh, ...Camden, Ala.
Mrs. Eunice Young, ...Camden, Ala.
Miss Mamie Smith, ...Camden, Ala.
Miss Lucy Woodward, ...Camden, Ala.
Mrs. M. B. Waters, ...Camden, Ala.
Miss Grace L. Adams, ...Canton, Bend, Ala.
Miss Minnie A. Nunn, ...Canton Bend, Ala.
Miss Daisy Osburn, ...Chase City, Va.
Mrs. Fanny Jones, ...Chase City, Va.
Mrs. Luella Tidball .....Chase City, Va.
Mrs. Della Seright .....Chase City, Va.
Mrs. Lavinia Gaines .....Chase City, Va.
C. L. Blackwell, ...Chase City, Va.
Miss N. J. Rhea, ...Miller's Ferry, Ala.
Mrs. F. H. Carey, ...Miller's Ferry, Ala.
Mrs. L. M. Smith, ...Miller's Ferry, Ala.
Mrs. F. O. Parker, ...Miller's Ferry, Ala.
Mrs. Eva Adams, ...Henderson, N. C.
Miss J. A. Warren, ...Henderson, N. C.
Miss Emma Ford, ...Henderson, N. C.
Mrs. Della Reddick, ...Henderson, N. C.
Mrs. Mattie Ellis, ...Henderson, N. C.
Mrs. J. H. Tarter, ...Henderson, N. C.
Wm. Peters, ...Prairie, Ala.
James Rivers, ...Prairie, Ala.
Miss Hope Edwards, ...Prairie, Ala.
Miss Etta Blevins, ...Prairie, Ala.
Miss Elizabeth Bradford, ...Prairie, Ala.
Mrs. Etoila Peters, ...Prairie, Ala.
Mrs. Estella Perkins, ...Prairie, Ala.
Miss Mattie King, ...Prairie, Ala.
Anna Rutherford, ...Knoxville, Tenn.
Jennie Robertson, ...Knoxville, Tenn.
Myrta McVey, ...Knoxville, Tenn.
Mrs. Sophia Johnson, ...Knoxville, Tenn.
Bertha Lash, ...Knoxville, Tenn.
Eva Grove, ...Knoxville, Tenn.
Miss M. Rogers, ...Townsville, N. C.

Donations of Clothing needed at Arlington, Camden, Canton Bend, Miller's Ferry, and Prairie. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Arlington, Ala.—Post Office address, Annemanie, Alabama. Shipping point, Arlington, Ala.

Camden—Rev. W. G. Wilson, Camden, Alabama.

Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address, Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

PROGRAM CALENDARS—1931

for Women's and Young Women's Missionary Societies

100, $4.00; 50, $2.00; 25, $1.00; 1, 5c.

Send all orders to

The Womens Missionary Magazine

XENIA, OHIO

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....Delhi

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Helen Artman, 1920 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Jhelum
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Jhelum
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Sargodha
Miss Margaret Fehlman, 1913 .....Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Eva M. Hewitt, 1930 .....Gujranwala
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gurdaspur
Miss Mary A. Lawrence, 1893, ...Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sialkot
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Marian T. Peterson, 1930 .....Gujranwala
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Edna Ward, 1923 .....Sargodha South
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1919 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely ,1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Ruth I. Ardrey, 1924 .....
.....826 S. Ogden St., Denver, Colo.
Miss Nancy Hadley, 1904 .....
.....47 Prentiss St., Cambridge, Mass.
Miss Evva P. Hartig, R. N., 1924 .....
.....9 Beall St., Frostburg, Md.
Miss Flora E. Hormell, R. N., 1925 .....
.....1447 Delaware Ave., Berkely, Calif.
Miss Esther Moyer, 1924 ....R. D. 1, Fombell, Pa.
Miss Margaret L. Murdoch, 1924 .....
.....R. D. 1, Cambridge, N. Y.
Miss Laura Reynolds, 1924 .....
.....100 Crosby Ave., Kenmore, N. Y.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....Cairo
Mrs. Sara M. Eby, R. N., 1926 .....Assiut
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Cairo
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Minia
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Lillian McClelland, 1923 .....Cairo
Miss Jeanette McCrory, 1926 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Tanta
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss Jane C. Smith, 1922 .....Cairo
Miss M. Frances Tait, 1925 .....Tanta
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 .....
.....2100 Eye St., N. W., Wash., D. C.
Miss Alice Grimes, 1924 .....Claysville, Pa.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Carol McMillan, 1906 .....
.....Care of T. R. Edmonds, Aledo, Ill.
Miss Venna R. Patterson, 1924, R. R. 1, Nampa, Id.
Miss Elizabeth S. White, 1924 .....
....2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth Mary Williamson, 1924 .....
.....31 West 3rd St., Greensburg, Pa.
Miss Margaret Work, 1924 .....Ft. Morgan, Colo.

SUDAN

Miss Una Coie, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928, ...Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Marguerite M. McClellan, 1926 ....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Khartum North
Miss E. Verna Pillow, 1930 .....Omdurman
Miss C. Blanche Soule, R. N. 1921 .....Nasser
Miss Frances Turk, R. N. 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Coie, 1919, R. 2, Shannon City, Iowa
Miss Aulora R. McIntyre, 1919 .....Lenox, Iowa

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, 1924 .....Sayo
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gorei
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

FRAGRANT CHRISTIANITY

Thy shoots are an orchard of pomegranates with precious fruits;
Henna with spikenard plants:
Spikenard and saffron,
Calamus and cinnamon with all trees of frankincense,
Myrrh and aloes, with all the chief spices,
Thou art a fountain of gardens,
A well of living waters,
And flowing streams from Lebanon.

Canticles 4:13-15.

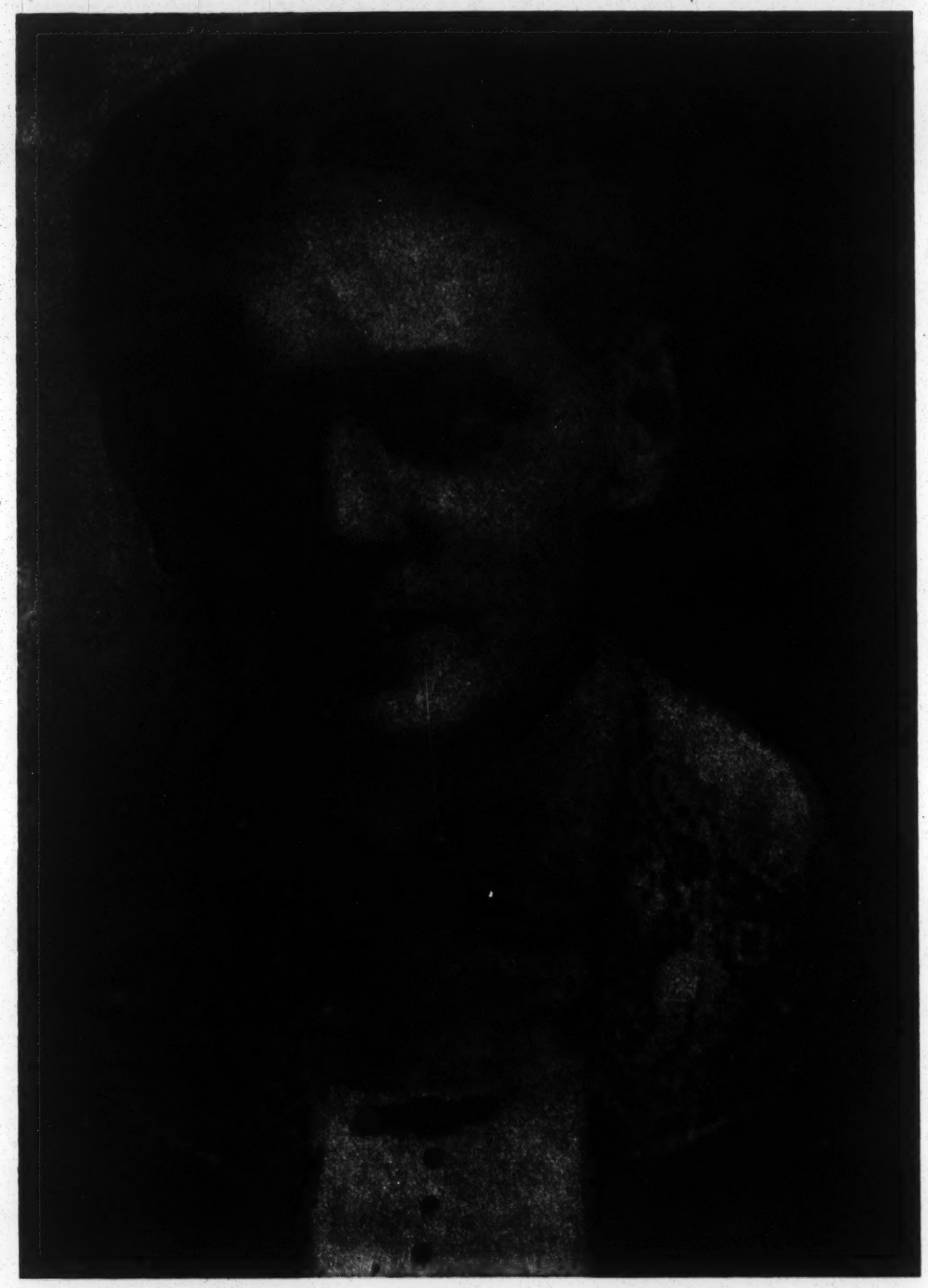
Ruskin thought it unnecessary to strew flowers in the path of a good woman, for he said that they spring up behind her wherever she steps. Savory spices of gentleness and tolerance, forgiveness, tact, politeness, helpfulness, emanate from her loving heart to bless the world, and to make her life fragrant and lovely. Her attractiveness draws unhappy people to her, and she shares with them the secret of her loveliness—the presence of God in her heart.

When the little boy said, "Oh Lord, make the bad people good, and the good people nicer", he acknowledged the worth of the upright life, foursquare for righteouness, frowning on evil, indignant at wickedness, but his wistful prayer voiced the need of the world for the gracious Christian who lives the Christ-life manifesting all those fruits of the Spirit mentioned in Galatians.

Awake, O north wind, and come, thou south:
Blow upon my garden, that the spices thereof may flow out.

Canticles 4:16.

Agnes L. Ballantyne, Xenia, Ohio.



BLANCHE COLLINS BALLANTYNE

A "Fragrant" Christian, A Devoted Mother, A Consecrated Missionary. Married to Dr. J. W. Ballantyne in 1895, she served in the United Presbyterian Mission Field in North India, seventeen years.

An invalid for many years, she entered that Home where there shall not be "any more pain" February 2, 1931.

An outstanding figure in the community and church life of Xenia, Ohio. Her going "leaves a lonesome place against the sky".